Some Fruits of Solitude:

IN

REFLECTIONS

AND

MAXIMS

Relating to the Conduct

OF

Humane Life.

Done into Verse, by *W. Thompson*.

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PREFACE.

With the Permiſſion, if not Approbation,
Of the firſt Author, is this Publication.
'Twould have been an affront to his great Worth,
Without obtaining it, to've ſent it forth;
Although 'tis cloathed in another Dreſs,
Deſign'd not to improve its Comelineſs:
But, having pickt a Subject here and there,
That much affected me, could not forbear
T'attempt to finiſh it, when once begun:
(Although no Poet, or a Poet's Son.)
Such as it is, into the World I ſend it,
Having this only thing to Recommend it:
I know not but it may be as delighting
To ſome in Reading, as to me in Writing.

W. T.

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Reflections and *Maxims* PARAPHRAS'D.

Ignorance.

1

'TIS ſtrange to think what *Multitudes* of Men
Do come into the World, and go agen;
Not know'ng themſelves, or th'*World* where they have (been.

2

'Twou'd be admir'd if People ſhould reſort
To *Windſor-Caſtle*, or to *Hampton-Court*,
To ſee it, and not make their Obſervation,
And well remember the neat Situation;
The Building, Gardens, Fountains, which compleat
Th'Beauty and Pleaſure of ſo fine a Seat:
And yet how few there are, that know *themſelves*,
Or their *own Bodies*, *Houſes* wherein dwells
The Mind, the World's moſt curious Maſter-piece
Of Building, a *living walking* Edifice;
Nor do they know the *World* of which 'twas made,
And out of which, all it's Supplies are had;

Which ſo much to our Benefit would tend,
As well as our Delight, to comprehend.
We cannot doubt of this, when we are told,
We may th' inviſible things of God behold,
By thoſe things that are ſeen; and therefore we
As oft as we look on them, in them ſee
The Duty we to their wiſe Author owe,
If we look on them as we ought to do.

3

The *World*'s a *Volume*, may be ſaid to treat
Of natural things; 'tis ſtately and compleat;
And not improperly may ev'ry Letter
Be ſtiled *Hieroglyphicks* of a better;
But how few Leaves, alas! How very few
Do we read over with a ſerious View?
This ought to be the *Subject* for *Young Men*
To be well Educated in, who when
They ſhould be fit to act upon its Stage,
Know little on't, although they're come to Age.

Education.

4

Not Men, but Schollars we're in pain to breed;
To talk, not know; which is to *Cant*, indeed.

5

The firſt thing obvious to a Child's *Senſation*,
And that we make no part of their Foundation.

6

We preſs their Memories too ſoon at Schools,
Strain, load and puzzle them with Words and Rules;
Grammar and *Rhet'rick*, and ſtrange Tongues to know,
Which, 'tis great odds, they ever uſe or no;
The whil'ſt their natural *Genius*, rather prone
To what of *Art* or *Nature* may be known,
Uncultivated is, and let alone:
Which through the whole courſe of their Life would be
Of exc'lent Pleaſure and Utilitie.

7

Tongues ſhould not be deſpiſed or neglected,
Doubtleſs, But Things are firſt to be reſpected.

8

Children take more delight in making *Tools*
And *Inſtruments* of Play, than in the Schools;
To *Shape*, *Draw*, *Frame* and *Build*, more Joys impart,
Than getting Rules of Dialect by heart:
And thoſe with better Judgment, leſs expence
Of Time and Trouble, alſo would commence.

9

'Twere happy if we did more ſtudy Nature,
In nat'ral things, and ſtrove to act there-after,
Whoſe Rules are very *plain*, and but a *few*,
And ſuch as *Reaſon* doth aſſent unto.

10

Let us begin, keep pace; where she desists,
Leave off, and we shall be good *Naturalists.*

11

The World would be a Mystery no more:
Heav'n, *Earth*, and *Water*, with their various store
Of Guests: Their Produce, Seasons, Qualities,
Their Sympathies and their Antipathies;
Their Use, their Benefit, and Pleasures would
By us more readily be understood:
And through those sensible passing Forms, we might
See an Eternal *Wisdom*, shining bright,
Compleat in *Goodness*, *Majesty*, and *Might*:
For why, the World its Maker's *Mark* doth bear,
Whose Stamp is visibly seen ev'ry where,
To Wisdom's Children a plain *Character.*

12

And it would serve much to direct and caution
I'th' use, did Men know more of the Creation.

13

For how could they be so extreamly bold,
To offer it's abuse, should they behold,
In all and ev'ry of its Parts and Places
The great Creator looking in their Faces.

14

Their Ign'rance makes 'em void of all Senſation,
And that emboldens their miſ-application
O'th'Noble Benefits of this Creation,
That has in ev'ry thing, and ev'ry where,
Of a great God the Voice and Character,
To ev'ry one that therewith doth confer.

15

'Tis pity therefore Books are not ſet forth,
By curious *Nat'raliſts* and *Mechanicks* both,
Compoſed in the Latin Tongue for *Youth*,
To uſe in Schools, that they with words might gain
Knowledge in things Familiar things and plain,
Would make the Language eaſier to attain.

16

Few able *Husbandmen*, or *Gard'ners*, know
The *Reaſon* of th' Imploy they're call'd unto;
As few *Artificers* do underſtand
The Reaſon of thoſe Rules that guide their Hand.
But ſuch a *Nat'raliſt* and *Mechanick* doth
Come to be Maſter of the Reaſon of both;
And might be of the Practice too, if he
Improves his Notions by his Induſtrie;
Which were commendable, and would him render,
In Art and Nature more than bare Pretender.

17 Laſtly,

Lastly, If Man, as say the *Sages*, be
The World's brief *Index* or *Epitome*,
We've only well to read our selves, to be
Throughly acquainted with its Mysteries.
But inasmuch as we mind nothing less,
Than the fair Stamps of the Almightiness
That made us, which so plainly are impress
On us, and on the World wherewith we're blest,
And tells us best what we're and ought to be,
Ev'n our own *Genius* is a Mysterie:
The *Glass* in which we should distinctly see
That true, instructing, sweet Variety,
Observable in Nature's Theory,
To th'Admiration of that Wisdom, and
The Adoration of that powerful Hand,
That hath created All, by his Command.

Pride.

And yet we're apt *full* of our selves to be;
Instead of *Him* that did create what we
So highly do esteem, and but for whom
We have no ground t'admire our selves upon.
For we have nothing, not our Selves, that we
Can claim to be our own Proprietie:

For

For we're but *Tenants*, and at the *Diſcretion*
Of that great Lord who has the ſole Poſſeſſion
Of us, and all the reſt of this great *Farm*,
The World, whoſe Produce feeds and keeps us warm.

19

But we methinks no better account can give,
To our own ſelves, than Him by whom we live;
That we ſhould live and die in Ignorance
Of our own Being, and by conſequence
Of Him, and the abundant Obligation
We've to him for our Life and Preſervation.

20

If the worth of the Gift binds the Receiver,
And guideth his Return unto the Giver,
Who knows it not, no juſt eſteem can make
Of it, or of the Giver for its ſake.

21

Lo! Here is Man in his Self-ign'rant State;
He knows not rightly how to eſtimate
His great Creator, and what's the occaſion?
He knows not how to value his Creation.
If we obſerve his Make, and fine Commixture,
The ſeveral Stories of his lovely Structure;
His divers Members, their due Situation,
Their Function and reciprocal Relation;

The Inſtruments of Food, the Veſſels ſuited,
Both to digeſt and variouſly tranſmute it;
And how with Nouriſhment the whole's reliev'd
Through innate Paſſages, and unperceiv'd.
How th'Animal Spirit is refreſht thereby,
And with unſpeakable dexterity
And motion, ſets each part in agitation,
To make Proviſion for it Preſervation.
And laſtly, how the Rational Soul doth dwell
I'th' Animal, as in its proper Cell,
As in the Body dwells the Animal:
I ſay, were this rare Fabrick but well weigh'd,
With all wherewith 'tis cheriſht and ſupply'd,
Man ſurely would have a more reverent Senſe,
Of God's Power, Wiſdom and good Providence,
And of that Duty he doth juſtly owe
To him for it, and all he doth beſtow.
But if he would familiarly adviſe
With his own Soul, its noble Faculties,
Its Union with the Body, Nature, End,
And all the Providences that defend
The whole Frame of Humanity, he wou'd
Admire and fear his God, ſo great, ſo good.
But Man's become a ſtrange Self-*Contradiction*,
And on himſelf hath brought ſuch great Affliction,

Not

Not being conſtituted by Creation,
But is become ſo by *Degeneration.*

22

He would have others to obey his Will,
Ev'n his own Kind; yet will not he fulfil
The juſt Requirings of his Maker, who
So much above him is, and made him too.

23

He will loſe none of his Authoritie
Not bate a tittle of it, no, not he:
He's humorous with his Wife, his Children beats,
His Servants chides, his Neighbours roughly treats,
And all Affronts revengeth what he can;
Forgetting all the while, that he's the *Man*,
That to his God is much more in *Arrear*,
Who with much more long-ſuffering doth forbear,
Than ever they can be to him, with whom
He is ſo very ſtrict and humorſome.

24

His Body's nicely *waſh'd*, *perfum'd*, and *deck'd*
The whilſt his Soul is treated with neglect.
One ſhall not have ſo many Minutes care,
As for the other he whole Hours will ſpare.
This ſhall have ſev'ral new Suits in a Year,
But That muſt always its *old Livery* wear.

25 Hath

24

Hath he a great Man to receive or ſee,
How mighty nice, and how concern'd is he,
That ev'ry thing may in good order be?
With what Addreſs, and in what lowly ſort,
Doth he approach the Man, and make his Court?
But how *conſtrained*, *formal*, and how *dry*
In his Devotion to the Deity?

26

He in his Prayers ſays, *Thy will be be done*:
But acts as if he only meant his own.

27

It is a Practice that's too oft renew'd,
Begin with *God*, and with the *World* conclude;
But he doth both *begin* and *end* well, who
Makes God his *Alpha* and *Omega* too.

Luxury.

28

Our Palate's now become ſo delicate,
We'll hardly taſte of ordinary Meat,
Nor ſmall pall'd Liquors drink; no, no, the beſt,
And ſuch as with the niceſt Hand is dreſt,
Our Bodies muſt have, whilſt our Souls indeed,
On *empty* and *corrupted* Things do feed.

29

In ſhort, Man's *ſpending* all he can procure
On a bare Houſe, whoſe ſlender Furniture
Within can't ſet it off; which is to ſet
Light by the Jewel, prize, the Cabinet,
Or give a Seven-Years Leaſe the preference
To an unqueſtionable Inheritance.
Man's ſo *abſurd* a thing, for all's pretending,
His Wit and Pride is ſtill in Folly ending.

Inconſideration.

30

The Cauſe of all the Unhappineſs Man doth bring,
On's ſelf, is want of due Conſidering.
For with his firſt, his ſecond Thoughts agree
But very ſeldom; nor do they paſs free,
Without ſome great Retrenchment or Correction;
And yet too often, that is not direction
Sufficient for his future management,
Although the Warning be ſelf-evident.

31

Well may we ſay, That our Unhappineſs
Is of our ſelves; ſince we do ne'er tranſgreſs,
But we do know't, and yet do't ne'ertheleſs.

Diſappointments and Reſignation.

32

For *Diſappointments*, that our own neglect
Brings not, Heav'n ſends to try us, or correct:
And if from them no Profit doth acrue,
The blame to our own ſelves is wholly due.

33

To murmur at them doth not mend the matter:
It's only *grumbling* at our wiſe Creator.
But to obſerve in them the Hand of God,
And bowing to his Will, to kiſs the Rod,
Will *turn our Water into Wine*, and move
The greateſt Mercy, and the greateſt Love.

34

Our ſelves we needs muſt greatly diſcompoſe,
If we look only at the things we loſe.
But if we ſeriouſly do call to mind
How *little* we deſerve what's left behind,
The Vi'lence of our Paſſion ſoon would ceaſe,
And all our Murmurs turn to Thankfulneſs.

35

If without God there does not fall an Hair,
Much more are We, and what we have, his *Care*.

36

Nor, tho' we fall, can ever we fall lower,
Than not to be reſtored by his Power?

37

For though our Saviour's *Paſſion*'s at an end,
Yet his *Compaſſion* he doth ſtill extend.
That doth his humble ſincere Flock ne'er fail:
In him, their Gain, all Loſs doth countervail.

Murmuring.

38

Should it a reaſonable Man offend,
That any Body asks the things they lend?
All that we have is the *Almighty*'s; and
Shall he not have his own upon demand?

39

In ſuch a Caſe to be diſſatisfy'd,
Is both ungrateful, and *unjuſt* beſide.
For we're unthankful for the Loan, not juſt
Enough to pay it, but that needs we muſt.

40

But it is hard for us theſe things to view
In ſuch a Glaſs, and at ſuch diſtance too,
From this low *World*; yet ſo we ought to do,
And 'twould be *Wiſdom*, and our *Glory* too.

Cenſoriouſneſs.

41

At *Cens'ring others* very pert we are,
When we our ſelves will not Inſtruction bear.
And nothing doth our Weakneſs more exalt,
Than to be ſo ſharp-ſighted of a fault
In other Men, and yet be ſo *purblind*,
Nothing amiſs in our own ſelves we find.

42

When-e'er a Neighbour's Actions are expos'd,
The ſharpneſs of our Wit is ſoon diſclos'd,
We're quick and critical, can ſplit an Hair,
And find where Weakneſſes and Failings are:
But on the other hand, *are ſenſeleſs grown,*
Or have but little feeling of our own.

43

Much of this from *ill Nature* hath its birth,
As well as from a ſetting too much worth
Upon our ſelves: For we do love to roam
Abroad, much better than to ſtay at home;
And to blame other Folks Unhappineſs,
Rather than hide, or help them in diſtreſs.

44

In ſuch occaſions ſome their Malice ſhow,
And on *Misfortunes* witty Scoffs beſtow;

Others

Others their Juſtice, can reflect apace:
But few or none let Charity take place;
Eſpecially if Money be the Caſe.

45

You ſhall a covetous *old Miſer* ſee
Come forth with a compoſed Gravitie,
And ſuch a ſtern Severity ſhall uſe
To the Diſtreſs'd, *his Pocket to excuſe*;
That ere he's done, he'll make it queſtionleſs,
That to be Rich, with him is *Righteouſneſs*.
This, ſaith he, *Prodigality hath brought*,
(As if, poor Man, *to Covet* were no fau't)
Or 'tis *your Projects*, theſe Returns have made,
Or elſe *your Graſping after too much Trade*:
While he himſelf upon the ſame would enter,
But that his *Courage* is too mean to venture
So much dear ready Caſh, that lies ſecure
In his own truſty hands, though to procure
The Treaſure that the *Indies* might bring in:
But th'Proverb's juſt, *Vice ſhould not correct Sin.*

46

Such as have *Hearts* to help, they only muſt
Cenſure: The reſt is Cruel, and not Juſt.

Bounds of Charity.

47

To lend beyond Ability, refuſe;
And yet, if Able, plead no mean Excuſe;
Eſpecially if greater Proſpect be
Of *helping others*, than of *hurting thee.*

48

Then, if thy Debtor be an honeſt Man,
And capable, thou haſt thine own again,
If not with an Advantage, yet with Praiſe:
If he inſolvent proves, and nothing pays,
Don't Ruine him to get *what will not be*,
If loſt, not Loſs enough to Ruine thee:
For, being but another's *Stew'rd*, thou muſt
Be Judg'd, how well thou haſt diſcharg'd thy Truſt.

49

The more in Acts of Mercy thou art found,
The more will Mercy to thy ſelf *abound.*
And if th'Imployment of thy Temp'ral Store,
In Deeds of *Charity* among the Poor,
Makes thee Returns of an *Eternal* Treaſure,
Thy Purchaſe is ſo great, 'tis without *Meaſure:*
Thou wilt have found, by true Experiment,
The Art of *Multiplying*, in its beſt intent.

Frugality or Bounty.

50

Frugality is good, if there be joyn'd
With it true Liberality of Mind;
The firſt, *leaves off* Superfluous Expence;
The laſt, *converts* it to *Benevolence.*
The firſt, without the laſt, *is a degree*
Of Cov'touſneſs; of *Prodigalitie,*
The laſt, without the firſt: Where both do center,
They do compoſe a moſt excelling Temper;
Happy the Place where-ever that doth enter.

51

If it were Univerſal, 'twould redreſs
Two great Extreams, that is, *Want* and *Exceſs*:
And then the one, the other would help out;
And ſo both nearer to a *Mean* be brought.
The juſt Degree of that ſole Happineſs,
Man, here on Earth, is able to poſſeſs.

52

It ſhames Religion, Government no leſs,
To ſuffer ſo much Want, ſo much Exceſs.

53

If there were taken a due Eſtimation,
Of all the *Superfluities* of a Nation,

And made a lasting Tax, or Free-Gift; then
There would be more Alms-Houses than poor Men,
More Schools than Scholars; and *enough beside*,
Wherewith the Government might be supply'd.

54

That *Hospitality*'s to be commended,
When to the Poor our Bounty is extended;
Most else is but superfluously expended.

Discipline.

55

If thou wouldst in thy Family be free
From all Disquiet, and live happilie,
Mind chiefly that good *Discipline* there be.

56

Each to the knowledge of their Duty bring,
And set a Time and Place for ev'ry thing;
And whate'er else is done, or left to do,
Be sure Begin with God, and End so too.

Industry.

57

Love *Labour*; for it may be sometimes good
For *Physick*, though thou want it not for Food:
It's for thy Body's *Health*, thy Mind's no less:
It doth prevent the Fruits of Idleness,

Which

Which oft, from doing Nothing, doth proceed;
And to do worse than Nothing, oft doth lead.

58

A *Garden*, *Work-House*, an *Elaboratory*,
Improvements, *Breeding*, all are Recreatory,
And profitable Exercise for those
That want Imploy, and are Ingenious:
For here they *miss* all bad Communication,
With *Art* and *Nature* having Conversation;
Whose great Variety afford no less
Instruction, than they yield us Pleasantness;
And by them, both the Body and the Mind
In a *good Constitution* are maintain'd.

Temperance.

59

This by a slender Diet is increast:
Eat then to Live, but do not live to Feast;
That's like a Man, but this below a Beast.

60

Have wholsome Food, but not of *costly Price*,
In ordering which, more *Cleanly* be, than *Nice*.

61

Receipts of Cook'ry to a Volume swell,
But a good *Stomach* doth them all excel;

Th'Improvement whereof, nothing doth advance
More, than do *Induſtry* and *Temperance.*

62

It is a cruel Folly to expend
ſo many Lives of Creatures, as commend
Our ſtately Treats, by way of *Oſtentation:*
As 'tis a Prodigal Infatuation
To ſpend in *Sauce* more than the whole Collation.

63

The Proverb ſays, *Enough's as good as a Feaſt;*
But that 'tis *better,* it muſt be confeſt,
If Exceſs be a Fault, which ſeldom fails
T'accompany our greateſt Feſtivals.

64

Doſt thou riſe with an Appetite? No doubt
Thou never wilt ſit down to Meals without.

65

Drink rarely, but when Thirſt provokes thee to't;
Nor then, between Meals, if thou canſt forego't.

66

Small Drink makes th'Head more clear, and cools the (Blood;
Which are in Temper, and in Buſineſs, good.

67

Strong Liquors are at ſometimes beſt of all,
Provided that their Quantities are ſmall;

Better

Better for Phyſick, than for Food, expended;
For Cordials, not for common Uſe, intended.

68

The Things moſt common, are moſt uſeful too,
Which doth God's Wiſdom and his Goodneſs ſhow,
Who's Lord of this great Family below.

69

Be very cautious therefore, and forbear
To uſe too common, what he has made rare:
Leſt thou ſhould'ſt thereby make an Alteration
I'th'Order or the Uſe of the Creation;
Becoming Wanton and Voluptuous,
And ſo thy Bleſſings prove to thee a Curſe.

70

That Nothing ſhould be loſt, our Saviour ſaid:
But That is *loſt*, whereof wrong Uſe is made.

71

Neither provoke another Man to do
What thou thy thy ſelf haſt an Averſion to;
Nor do thou, what in other Men doth ſeem
To thee a thing undecent, or extream.

72

Pernicious is all manner of Exceſs;
But of the vileſt ſort is Drunkenneſs.
It undermines the Health, diſmounts the Mind,
And makes a Man degen'rate from his kind:

It telleth Secrets, is to Quarrels bent;
Prone to Lasciviousness, and Impudent;
Is very Dangerous, and mad. In fine,
He's not a Man that's overpow'r'd with Wine;
Because, while such, he's so long dispossest
Of Reason, which distinguisheth from Beast.

Apparel.

73

Another Folly, is the great Excess
Of Cloathing, height'ned by its Costliness.
The Trimming of the Antick World alone,
Would well suffice to clōath the Naked one.

74

Do thou the Goodness of thy Garments prize,
By thine own Use, not by another's Eyes;
Their greatest Value in their Plainness lies.
Shapely, but not Fantastical; to hide
Thy Nakedness with Decency, not Pride.

75

If thou art clean and warm, 'tis well; what's more,
Doth but please Wanton Minds, and rob the Poor.

76

The true Church, call'd *the Daughter of the King*,
Is said to be *All Glorious within*:

If

If then of her Communion we are,
To keep the *inside clean*, will be our Care.

77

We're told with Truth, The *Rich* and *Charming Dress*
Of Souls, is *Meekness*, mix'd with *Shamefac'dness*:
And the more plain the Habit, the more clear
The Lustre of their Beauty doth appear.

78

Great pity 'tis, there's few such beauteous Women,
Whilst those of *Jezebel*'s Forehead are so common:
Whose Dresses stir up Lust; but bar, not move
Th'Affections unto Vertue, or true Love.

Right Marriage.

79

Ne'er Marry, but for Love; yet so direct
Thy Choice, what's truly Lovely to affect.

80

If chiefly Love guides not to choose a Mate,
Thou'lt soon grow weary of a Marry'd State;
And having all thy Promises forgot,
Wilt seek for Pleasures where thou oughtest not.

81

Let not Enjoyment lessen, but increase
Affection; for of Passions, the most base,

Is slightly to regard the thing we have;
Which, having not, we earnestly do crave.

82

It is the Difference 'twixt *Lust* and *Love*,
The one is fix'd, t'other inclines to rove.
Love doth increase, *Lust* waxeth less and less,
By the Enjoyment: And the Reason's this,
One doth from Unity of Souls commence,
The other from an Unity of Sense.

83

From divers Origins do they arise,
And so must be of diff'rent Families;
That, inward and profound; this, meer outside;
This, soon will pass away; and that, abide.

84

The Satisfaction of a Marry'd State
They never truly can participate,
Who meerly for the sake of Money marry;
The Means being wanting thereto necessary.

85

Men commonly take more Care of the Breed
Of Dogs and Horses, than their Nat'ral Seed.

86

For Shape, Strength, Courage, and good Qualities,
Those must be of the best sort: But for these,

Their

Their own more excellent Poſterity,
Money ſhall anſwer all Deficiency.
With ſuch, 't makes *Crooked* ſtrait, ſets *Squint Eyes* right,
Cures *Madneſs*, and hides *Folly* from our ſight;
Changes ill Qualities, makes the Skin fair,
Gives a ſweet Breath, loſt Honour doth repair,
Makes Young again, and has an Operation
In ſev'ral Caſes, e'en to Admiration.

87

Oh, to what ſordid State of Depravation
Is Man, the Nobleſt Part of the Creation,
Arriv'd, who, as a God on Earth, appears,
And the Impreſſion of his Maker bears;
Thus to put Earth for Heav'n, and to make
A God of Gold, by his ſo groſs Miſtake!

Avarice.

88

Covetouſneſs is a moſt Monſtrous Thing,
As well's the Root from whence all Evils ſpring.
I've ſeen the Man, who to ſave Charges dy'd:
What! Give a Doctor half a Piece! beſide
Have an Apothecary's Bill, which may
Come to I know not how much more to pay!
No, no, not he; his Life did not amount
To Twenty Shillings, in his own account.

But

But ſuch a Man could not, in any wiſe,
Value himſelf at too too low a price;
Who, though he roll'd in Bags, had rather die
Than find in's Heart one of them to untie;
No, though to help to ſave his Life thereby.

89

To ſuch a Man, who by Self-Murder dy'd,
Might Chriſtian Burial juſtly be deny'd.

90

He is a common Nuſance, croſs the Stream
A Wey'r, that ſtops the Current of the ſame:
Such an Obſtruction, as a Doſe of Law,
Were a fit Medicine to purge away.
The ſole Gratification he affords
His Neighbours, is to ſee, that what he hoards
Is no more Beneficial to himſelf
Than 'tis to them: For (maugre all his Pelf)
He always looks, like Lent, an arrant Elf.
He is like *Pharaoh's lean Kine*, in ſome ſort;
For though h'has much, he's ne'er th'better for't.
He, for the moſt part, wears his Cloaths ſo near,
They leave him, or are fit for none to wear.
He loves to be accounted Poor, that he
From Robb'ry and from Taxes might be free:
And by his Looks, which rather ſeem to crave
Than give an Alms, doth he his Pocket ſave.

To

To go to Market late he ſtill doth chooſe,
His Buying of the Worſt Things to excuſe:
But 'tis becauſe he would not pay too dear.
He eats the Offal for his common Fare.
His Life a Puniſhment too heavy were
For any Temper, but his own, to bear.
And nought on Earth can greater Torment give
To him, than that he ſhould like others live.
But here's the Miſery of this his Pleaſure,
That his Deſire of Getting's without Meaſure;
And always is afraid, that he ſhall loſe
The Treaſure he hath not the pow'r to uſe.

91

How vilely is that wretched Man deprav'd,
Who to his Servant doth become Enſlav'd;
And doth Exalt him to an equal Station
With Him that made him, and the whole Creation?
The worldly Money-mongers God is Gold,
His Wife and Friend are all of the ſame Mold.

92

But in thy Marriage-Choice do thou be wiſe,
And not the Portion, but the Perſon prize;
Vertue, not Beauty; let the Mind invite thee,
More than the Body's pleaſing Form delight thee:
Then thou a Wife, Friend, and Companion haſt;
And e'en a ſecond Self, while Life doth laſt;

Who doth with thee reciprocally bear,
In all thy Toils and Troubles, equal ſhare.

93

Make choice of one, whoſe Safety, Danger, and
Content, on the ſame foot with thine doth ſtand;
With whom thou may'ſt, with as much ſafety, hide
Thy ſecret Thoughts, as in thoſe Thoughts confide:
One that's a Friend, as well as Wife; for why,
So much a Wife doth really imply.
For ſhe's but half a Wife, in ſome ſenſe, who
En't, or's not capable of being ſo.

94

Sexes no Diff'rence make, ſince *Souls* have none;
And they're the Subjects *Friendſhip* works upon.

95

Who ſlights a Soul, and minds a Body moſt,
Has the beſt part of that Relation loſt;
And conſequently can't participate
The nobleſt Comfort of a Marry'd State.

96

The beſt Content our Senſes do enjoy,
Is low, and ſhort, and ſoon doth paſs away:
But th'Mind gives a Delight which doth tranſcend,
And far beyond our Senſ'ble Part extend,
And ſuch an Happineſs can comprehend,

As is not by those Circumstances bounded,
That limit Bodies, but on Reason founded,

97

Here 'tis we ought to search out our Content,
For here the Field is of a large Extent,
Full of Variety, and Permanent.
Where Sickness, Poverty, or foul Disgrace,
Have not the pow'r to shake, or to deface;
Because not under th'moving Influence
O'th' various kinds of Worldly Accidents.

98

The Satisfaction those have, that do so,
Is in Well-doing; and in that, they know,
They surely shall with future Joys be blest:
That those whom they love most, do love them best;
And that the Freedom of their Minds, above
That of their Bodies, they enjoy and love;
Having the Wond'rous Works of God's Creation
And Providences, for their Contemplation;
The Hist'ry of the Ancients, and in those,
The Deeds and Patterns of the Vertuous:
Lastly, Themselves, Affairs, and Family,
Wherein their Minds and Friendship to employ.

99

Nothing can be from all Reserve more clear;
Nothing more Zealous, Lovely, and Sincere;

Nothing more Satisfy'd, than such a Pair;
And nothing more Immoveable, than they're;
Nor greater Happiness can e'er accrue
In this Life, than to be one of those two.

100

Nothing should Rule twixt *Man* and *Wife*, but *Love*;
Authority, is chiefly to Reprove
Children and Servants, and even them in Love.

101

As Love at first the Union should create,
So 'tis the best way to preserve that State.

102

Use her not as a Servant then, for whom,
Perhaps, thou would'st have Sev'n Years Service done.

103

An Husband and a Wife, that truly do
Affect and Value one another, shew
Children and Servants, they should do so too.
Others their just Power visibly let go
In Families, that slight each other so;
And from the bad Example that they give,
Their Children learn Unnat'ral Lives to live.

104

It is a gen'ral Fault, there's no more heed
To cherish Nature in our Nat'ral Seed;

Who

Who have, at leaſt i'th' ſecond Generation,
Hardly the feeling of their near Relation;
Which muſt be but a burdenſome Reflection
Unto all Parents, of endear'd Affection.

105

Familiar Viſits, Preſents, Converſation,
And Marriages, within due Limitation,
Are Means to keep thoſe due Reſpects entire,
Which Nature, from Relations, does require.

Friendſhip.

106

Friendſhip is the next Pleaſure we may crave;
And where we find it not at home, or have
No Home to find it in, we may be allow'd
To ſeek for the Enjoyment of't abroad.
It is a moſt ſtrict Union of our Minds,
A Marr'age of our Hearts, which Vertue binds.

107

No Friendſhip can, where there's no Freedom, be.
Friendſhip delighteth in an Air that's free:
It will not in ſtreight Limits be contracted;
All muſt be freely ſpok'n, and freely acted:
It will take nothing ill, where no ill's meant;
Nay, where it is, 'twill eaſily relent;
Ay, and forget, on ſmall Acknowledgment.

108

Friends are true Twins in Soul; they ſympathize
In all things, Love alike, alike Deſpiſe.

109

One is not Happy, without t'other; neither
One ſingly Miſerable, but together:
As if they could change Bodies, ſo they do
Take each his Turn, in Pain and Pleaſure too;
Relieving one another mutually,
In the worſt times of their Adverſity.

110

One cannot want, what t'other has in ſtore:
Like to the Prim'tive Chriſtians heretofore,
They have all Things as free for one as t'other;
And know no Prop'rty, but in one another.

Qualities of a Friend.

111

A true Friend *freely* doth diſcloſe his Heart,
Adviſes *juſtly*, readily doth impart
His Helping-Hand; adventures *boldly on*,
And takes all *Patiently*, what-e'er is done;
At all times, does *Couragiouſly* defend,
And ſtill remains *Unchangeably* a Friend.

112

Theſe being the Qualities, that ſhould attend,
We are to find them, ere we chooſe our Friend.

113

The Covetous, Angry, Proud, they that Talk much;
Th'Jealous, as well's the False, cannot be such.

114

In short, so choose (as thou would'st do a Wife)
Thy Friend, that is to say, for Term of Life.

115

Yet let thy Friendship not so far extend
Beyond the Altar, to remain a Friend:
Let Vertue give it a due Limitation;
Else 'tis no Friendship, but base Combination.

116

And if my Brother, or my Kinsman, chance
To be my Friend, I ought not to refuse,
And take a Stranger: for therein I do
Nature, nor Duty, to my Parents shew,

And as we ought our Kindred to prefer,
In point of that Affection we should bear;
So ought we too, in point of Charity,
If Needing, and Deserving equally.

Caution and Conduct.

118

Do not too easily Acquaintance gain,
Lest, finding afterwards cause to refrain,

Thou mak'ſt an Enemy of him, that wou'd,
Perhaps, have liv'd in all good Neighbourhood.

119

Reſerv'd, not *Sour*; not *Formal*, yet be Grave;
Bold, but not *Raſh*; Humble, but not a *Slave*;
Patient, but yet not *void of Feeling* quite;
Conſtant, not *Obſt'nate*; Cheerful, but not *Light*;
Rather Sweet, than *Familiar*; and *even ſo*,
Rather than *Intimate*; be *that* with few,
And that on good Conſiderations too.

120

Return Civilities, and ever be
Grateful for Favours, that are done to thee.

Reparation.

121

If to another thou'ſt done Injury,
Rather acknowledge it, than juſtifie
Thy Fault. One way, thou doſt Forgiveneſs gain;
The other makes the Wrong and Reck'ning twain.

122

Some reckon Honour, as in oppoſition
To, and much conſiſting with Submiſſion:
But it can be no Honour to defend,
What 'tis Diſhonourable to intend.

123

'Tis mean to own a Fault, for fear, that's none;
But brutish, not to fear, to stand in one.

124

To right our Neighbour, we should make more speed,
Than we should do to wrong him; and, instead
Of being Vindicative, let him alone,
To judge what is sufficient to attone.

125

True Honour makes a treble Satisfaction,
Rather than back a Wrong, with wrongful Action.

126

In such Contentions, 'tis a common use
For some, to blame both Parties, to excuse
Or palliate their own Indiff'rency;
Which is, indeed, a base Neutrality:
Others will cry, They're both alike; and thus
Involve the Injur'd, with th'Injurious:
To mince th'matter of the Fault, or hide
Their own Injustice to the Wronged side,

127

With *Fear* and *Gain*, is Mankind much amus'd;
Where either sways, the Judgment is abus'd.

Rules of Conversation.

128

Endeavour to avoid all Company,
Where Profit calls not, or Necessity;
And when therein thou an Occasion hast
To be concern'd, speak little, and the last.

129

Silence is Wisdom, where Speech doth bewray
Folly, and always is the safest Way.

130

Some are so Foolish, to anticipate
And interrupt Discourse, when they should wait,
To Hear and Think, before they make Reply;
Which is as Silly, as Unmannerly.

131

If thou think'st twice, before thou once speak'st out,
Thou wilt speak twice the better for't, no doubt.

132

Better say Nothing, than to no Effect:
And, that thy Speech may not be indirect,
Both *what*, and *when* 'tis fit to speak, reflect.

133

To Truth, let all Debates most chiefly tend,
And not to Victʼry, or a base Self-end;
And to Reclaim, with Earnestness, persist,
Rather than to Expose thʼAntagonist.

134

134

Give no Advantage in thy Diſputation;
Nor let it ſlip, when there's a fair Occaſion;
This is the Benefit of Moderation.

135

'Gainſt thine own Judgment, do not uſe to Reaſon,
To ſhew thy Wit; leſt ſuch a Practice ſeaſon
Thy Mind into too great Indiff'rency,
In things which do relate to Equity:
Nor Argue 'gainſt another, with deſign
To vex him, or to try his Skill by thine;
Since to Inform, or to gain Information,
Should be the End of all our Diſputation.

136

Men are, too often, apt in their Diſpute,
To mind the Cauſe leſs than their own Repute.

Eloquence.

137

In Rhet'rick, there's a Truth and Beauty; but
'Tis oftner to an Ill, than Good Uſe put.

138

An Elegant Stile, or Figurative, or Plain,
Gives Matter a good Mein, and makes it gain
Acceptance: Where the Words do well agree,
And the Alluſions naturally free,

It has a moving Grace, most certainly:
But 'tis too artful for Simplicity,
And oftentimes does Truth an injury.
The Danger is, lest it delude the Weak,
Who, in such Cases, may perhaps mistake
The Handmaid for the Mistress, and, instead
Of following Truth, be into Error led.

'Tis certain, Truth has the least Cause to need it;
Because she least doth Use, and least doth Need it.
But 'tis a Delicacy to be reproved,
Where Truth in Plain Clothes is the less beloved.

141

They that love such Luxuriants, plainly show,
They have but slender Appetite thereto;
Like Gluttons, who with Sauces do excite,
Where Stomach fails, a lingring Appetite,
And not their Healths, but Palates gratify;
Which cannot be without great Vanity,
Nor that without some sinful Nicety.

Temper.

142

There's nothing can do Reason greater Right,
Than their cool Temper, that do offer it:

For

For Truth, by hot Defenders, is a loſer
More oft, than by their Arguments that oppoſe her.

143

Where Truth appears, there Zeal begins to arm,
And the Aſſur'd are apt to be too warm;
But that in Argument is their great harm;
Zeal being better ſhewn againſt a Sin,
Than Perſons, or the Errors they are in.

Truth.

144

Where thou'rt oblig'd to ſpeak, the Truth relate:
For 'tis half Lying to Equivocate;
As Lying's the whole Way to *Topher*'s Gate.

Juſtice.

145

Againſt another, credit nothing, where
There doth not good Authority appear;
Or what may hurt another, don't report,
Unleſs to hide it be the greater hurt.

Secrecy.

146

'Tis Wiſdom, into Secrets not to pry;
And not to publiſh them, is honeſty.

147

Another ſhall thy Secrets ne'er diſcloſe,
If in thy ſelf thou doſt the Truſt repoſe.

148

148

Openness has the Illconveniency,
Though not the Malice, of base Treachery.

Complacency.

149

Meerly to pleasure others, ne'er comply;
For that, beside egregious Flattery,
Is oftentimes Untruth, and shews a Mind,
That to be Base and Servile may b'inclin'd:
Nor contradict to vex, for that makes known
Ill Temper, and provokes, but profits none.

Shifts.

150

Blame not another, thine own Fault to hide;
For that's not Gen'rous, 'tis Unjust beside.
But to the Truth and Ingenuity fly,
Rather than Fallhood, or to Subtilty:
For Cunning is next door to Knavery.

151

Wisdom ne'er useth, nor wants its Supplies:
As Apes to Men, so Cunning is to Wise.

Interest.

152

Int'rest, 'tis true, has the Security
Of a Principle, though not such Virtually.

As

As the World goes, it is the ſurer ſide:
For by Men's making it their daily Guide,
Relation and Religion are deny'd.

153

It is an odd, but very common ſight,
For Families and Nations oppoſite,
In Humour and Religion, to combine
Againſt thoſe of their own, where Int'reſt doth incline.

154

Our Senſes tye us to this World; and when
That is in Queſtion, with the Worldly Men
It can be none, whether they ſhould not quit
All other Motives for the ſake of it.

Inquiry.

155

Beware of Vulgar Errors: Diſapprove,
As well's Allow, as Reaſon doth thee move.

156

Inquiry, is an Humane Quality;
But Blind Obedience, meer Brutality:
Truth never loſes by the one, altho'
The other oftentimes doth prove its Foe.

157

The Truths, that are moſt Uſeful, are moſt Plain;
And while kept to, no great Conteſts can reign.

158

158

A Wantonness in Search, as well may be;
As there's in Trusting, a Stupiditie.
It is great Wisdom therefore to eschew
Extreams, and keep a Mean between the two.

Right-Timing.

159

Let nothing be improperly apply'd.
Some Folks are Witty, Kind, Cold, Apt to Chide,
Easie, Stiff, Jealous, Careless, Confident, Wary,
Close, Open, but all in the Place contrary.

160

'Tis very ill to be mistaken, where
The Matter any real weight doth bear.

161

'Tis not enough a Thing be right, if it
To be performed shall be found unfit.
'Tis unadvis'd, though just, if not discreet.
Who gets to loss, had better lose than get.

Knowledge.

162

As their best Treasure, Wise Men do prefer
Knowledge, but Judgment is their Treasurer.

163

Whose Knowledge has his Judgment over-grown,
May serve for others use, more than his own.

164

That Constitution's naught, where th'Appetite
Is great, and the Digestion is but slight.

165

There are some Men like Dictionaries, who
Upon occasion may be look'd into,
But have no great Coherence or Connexion,
And but a little to invite Inspection.

166

Less share of Knowledge, than of Judgment, can,
On all occasions, the advantage gain,
Upon the injudicious knowing Man.

167

A Wise Man makes all what he learns his own,
The other manifestly makes it known,
He's but a Copy, fit for the Direction
Of others, or at most but a Collection.

Wit.

168

Wit is an happy and a striking Way,
Whereby a Thought the better to display.

169

169

Tho' Brisk and Mantling it seems to appear,
It doth not often a great Body bear.

170

More pleasing Fancy, than the Judgment: *Wit*
Therefore for Pleasure's, more than Bus'ness, fit.

171

Where *Wit* abounds, and *Judgment* is but small,
There is too little Ballast, too much Sail.

172

Yet it must be confest, that *Wit* doth lend
An Edge to Sense, and well doth recommend.

173

Where to express it, Judgment doth abound
With *Wit*, there the best Orator is found.

Obedience to Parents.

174

If, when a Father, thou would'st be obey'd;
Whilst thou'rt a Son, let due Respects be paid.

175

He that begets thee, claims Proprietie,
And has a Nat'ral Right to govern thee.

176

Next God, thy Parents Pow'r's subordinate;
And next to them, that of the Magistrate.

177

Know, thou art not to Parents in arrear
More for their Nature, than their Love and Care.

178

By God's Law, therefore 'twas a cap'tal Sin
In Children to rebel, and next of kin
Unto th' People's Idolatry: Which Deed
Renounceth God, from whom we all proceed.

179

Not only Duty, but our Intereſt,
Doth in *Obeying* Parents much conſiſt.
If we receiv'd our Nat'ral Life from them,
By our Obedience we prolong the ſame:
Obedience being the firſt Command whereto,
The Lord was pleas'd to make a Promiſe due.

180

As Indiſſolvable is the Relation;
So no Man can make void the Obligation.

181

If we muſt not Obey, when God's Command
With Parents doth in Competition ſtand:
We't leaſt muſt let them ſee, we've no Pretence,
But only That, for Diſobedience.
For ſome unjuſt Commands cannot excuſe
Us, when our Duty wholly we refuſe.
They Parents, we muſt be their Children ſtill:
And if we, for them, can't againſt God's Will

Do any thing; nor can we for our ſelves,
Againſt them, juſtly act, or for ought elſe.

Bearing.

182

A Man in Buſ'neſs, if he meets Affront,
And loves his Quiet, muſt make little on't.

183

If we are willing to be eaſie, we
Muſt not take notice of all things we ſee.

184

Of Diſputations, there would be no end;
For ev'ry thing diſputable, to contend.

185

A Man's Vindictive Temper doth no leſs
Diſturb his own, than others Eaſineſs.

Promiſing.

186

Rarely make Promiſes; but when thou doſt,
Perform them conſtantly, if they are juſt.

187

Haſty Reſolves are not unlike to Vows,
And to be avoided equally as thoſe.

188

I never will do This, ſays one, yet does it;
T'other's reſolv'd to do *That*, yet forgoes it
On ſecond Thoughts; or elſe, tho' awkwardly,
He does it for to ſave his Word thereby.

As if to Break his Word, were more unfit;
Than to do Evil, in his Keeping it.

189

Beware of being clogg'd with thy own Chain;
But, whilſt thou art a Freeman, free remain.

190

'Tis the Effect of Paſſion, that's corrected
By Wiſdom, to Reſolves to be ſubjected;
That can be ill made, and worſe effected.

Fidelity.

191

Be not intruſted, if thou canſt refuſe it;
But when thou undertakeſt, don't abuſe it;
But do thy utmoſt to diſcharge thy Truſt:
For Careleſneſs is wrong, if not unjuſt.

192

Fidelity makes Servants eminent;
And ſuch, as well as true, are diligent.

193

Fidelity for Slaves hath Freedom won,
And made a Servant an Adopted Son.

194

If thou haſt a good Servant, well reward him;
If ill, rather than be diſturb'd, diſcard him.

Maſter.

195

With Kindneſs, temper thy Authority;
And Rule more by Diſcretion, than Severity.

196

If in thy Servant there be cause of Blame,
Strive rather to convince him of the same,
Than manifest thy Passion; and when thou
Hast made him sensible, forgive him too.

197

Remember, he's thy Fellow-Creature; and
The Difference 'twixt him and thee doth stand,
Not in thy being Deserving more than he,
But in the Goodness of thy God to thee.

198

Let not thy Children at thy Servants taunt;
Nor o'er thy Children, let thy Servants vaunt.

199

Suppress Tales in the general: But where
The Matter doth thy Cognizance require,
Encourage the Complaint, that the Agriev'd,
According to what's right, may be reliev'd.

200

Art thou a Child? thou oughtest to intreat,
And not command, or use thy self to threat:
And if a Servant, thou art to comply,
Where thou yield'st not Obedience actually.

201

Although one Master and one Mistress be
Enough to govern in a Familie;
Yet Servants always should remember this,
That the Reversion in the Children is

Servant.

202

Indulge thy Maſter's Children in no ill;
Nor, in what's fitting, contradict their will:
For one, of Faithfulneſs, is grand neglect;
T'other's Imprudence, as well's Diſreſpect.

203

With Honeſty, and Cheerfulneſs of Mind,
Do thine own Work: And when that's done, be kind,
And help thy Fellow-Servant; that ſo he
Another time may do as much for thee.

204

Wilt thou be a good Servant? then thou muſt,
In all thy Services, be True and Juſt;
And ſuch, in all Reſpects, thou canſt not be,
If thou defraud'ſt thy Maſter wilfullie.

205

A Servant many Ways may be Unjuſt:
In Time, Care, Pains, in Money, or in Truſt.

206

But a true Servant's oppoſite hereto;
He's Careful, Diligent, yea, Truſty too.
He tells no Tales, or Secrets; ſhuns no Pains;
Faithful, though aw'd by Fear, entic'd by Gains.

207

Who ſerves his Maſter thus, he ſerves his Maker,
And ſhall have double Pay, here and hereafter.

Jealous.

208

Be n't Jealous in Conceit, for that's unwiſe;
Though prudent, when right Reaſon juſtifies.

209

Who ſuperfines on th'Deeds of other Men,
Cozens himſelf, as well as injures them.

210

In Bus'neſs to be very Scrupulous
And Subtle, is alike pernicious,
As to be too Secure and Credulous.

211

Such Minds are tim'rous in things difficult;
And in Diſpatch, they come to no Reſult.

212

Experience doth in Buſineſs ſafely lead;
And happy's he that hath a Pract'cal Head.

Poſterity.

213

Of our Poſterity too Mean's our Care;
Without conſidering well, that as they are,
Such will be the ſucceeding Generation,
Either of Good or Evil Inclination.

214

If to amend the World be our Intent,
We on our ſelves ſhould make th'Experiment;
And ſtrive to teach our Children, not what we
Our ſelves are now, but what they ought to be.

215

215

Their Paſſions to awaken, we're too prone,
And tune up, by the Example of our own;
And to induce them to take up a Reſt,
Not in what is ſo, but what pleaſes beſt.

216

It is our Duty, and ſhould be our Care,
To ward againſt thoſe Paſſions, that appear
In them; and which, by manifeſt Conviction,
Are chiefly our own Weakneſs and Affliction.
For we, as well as for our ſelves, muſt be
Accountable for them, in ſome degree.

217

In this, Subverters of the World we are:
For Wealth's firſt, Vertue laſt, and leaſt our Care.

218

It is the great Concern of Parents now,
What they ſhall Leave their Children, and not how.

219

Vertue, beſure, is but a Supplement,
And not a Principal, that's eminent,
Either in Portion or Accompliſhment:
And therefore we ſo little Wiſdom ſee,
Or Goodneſs, 'mongſt the Richer ſort to be,
Proportionable to their Qualitie.

A Country Life.

220

The Country Life is the more Excellent,
For there the Works of God are evident;
Whereas in Cities little elſe is ſeen,
Beſides the Workmanſhip of Mortal-Men:
And fitter Contemplation we may find
In one, than t'other, to employ the Mind.

221

As Babies, or as little Puppets, when
They are compar'd to Children, or to Men;
So is Man's Workmanſhip to God's: For why?
We are the Picture, He th'Reality.

222

The *Works of God* do manifeſtly ſhew
His Pow'r, his Wiſdom, and his Goodneſs too;
But Man's Works, for the moſt part, do expreſs
His Pride, his Folly, and his great Exceſs;
The one's for uſe, the other chiefly tends
To Oſtentation, or ſome Luſtful Ends.

223

The Country is to the Philoſopher,
Both as a Garden and Library; where
He reads and views, by way of Contemplation,
God's Pow'r, his Wiſdom, and the Diſpenſation
Of his great Goodneſs to the whole Creation.

224

It is his Food, as well as Speculation;
And gives him Life, as well as Information.

225

From noiſy Crouds and Talk, 'tis a Retreat,
That is both Natural and Delicate;
And yieldeth opportun'ty for Reflection;
And to fit Subjects for it, gives direction.

226

In ſhort, 'Tis an Orig'nal, which to know,
And to improve, was Man's Trade long ago;
Even ever ſince the World did firſt begin;
And 'tis the beſt he can be imploy'd in.

Art and Project.

227

Art's good, where Benefit doth thence accrue
Wiſe *Socrates*, by practiſing what he knew,
Bounded his Knowledge, and Inſtruction too.

228

Beware of Projects therefore, yet deſpiſe
Not raſhly any thing, or as it lies.

229

Between two Thieves doth Ingenuity,
As well's Religion, ſuffer frequently:
Namely, between *Deſpiſer* and *Pretender*,
Either of which do both obnoxious render.

230

Though Injudicious and Diſhoneſt Men,
In their Projections, oftentimes have been

A great

A great Disgrace to Art; yet not a few
Useful Inventions, and most wondrous too,
Have felt at first the Scorn of Ignorance:
As have their Authors rarely had the chance
To have their Heads escape from being crack'd,
Or to come off, without being broken-back'd.

231
Attempt no Experiment in Speculation,
To th'Truth whereof Art gives no Approbation;
Nor then proceed thou at thine own Expence,
If costly, or of doubtful Consequence.

232
As *many Hands*, make speedy Execution;
So *cheap Experiments*, by Contribution.

Industry.

233
Very commendable is Industry,
Indeed, and doth the want of Parts supply.

234
Patience and Diligence can great things do;
Like Faith, it can remove a Mountain too.

235
Never give out, while there is Hope; yet know,
That Hope should not thy Reason overthrow;
For that doth more Desire, than Judgment shew.

236
'Tis Wisdom, that doth to our Profit tend,
To know the proper time to make an end:

Much

Much Time and Pains are ſpar'd, when we're ſo wiſe,
Not to preſume againſt Improbabilities.

Temporal Happineſs.

237

Uſe what thou haſt to others Benefit;
Or thou wilt reap no Benefit from it.

238

Seek not for Riches, but Felicity:
That in full Bags, This in Content doth lye.
The want whereof Wealth never can ſupply.

239

We're apt to call things by wrong Names: And thus
We count it Happy, to be Proſperous;
And Miſerable, in Adverſitie;
Tho' that's the School of Wiſdom, and may be
Oft-times the way to bleſt Eternitie.

240

Would'ſt thou of Happineſs have the Fruition?
Then bring thy Mind to ſuit with thy Condition;
And let it be a thing indifferent,
To ſeek for more than what's ſufficient.

241

Incumber not thy ſelf with much to do;
But having little, apply thy ſelf thereto.
And as thou wouldeſt others ſhould to thee,
So do to them: And thou canſt ſeldom be
Depriv'd of Temporal Felicitie.

242

242
Among the Rich there's hardly one in twenty,
But what's the worſe for having ſo much plenty:
The Miſer hides, the Senſu'liſt deſtroys it;
It is the good Man only that employs it,
And to good Purpoſes. But ſuch as thoſe
Are hardly found among the Proſperous.

243
Manage thy Plenty ſo, as if thy Mind
Were more to Bounty, than Expence, inclin'd.

244
Nor make nor go to Feaſts; but let the Poor,
That toil for Bread, have feeling of thy ſtore
At home; that ſo they may have cauſe to bleſs
Thee, in their Solitary Cottages.

245
Never make wilful Want of what thou haſt;
Nor come to woful Want, by wilful Waſte.

246
Be n't tempted to preſume by good ſucceſs:
For though thou getteſt largely, ne'ertheleſs
Thou may'ſt (as many have) loſe all thy ſtore,
By being Covetous of getting more.

247
To run great Hazards, for great Profit's ſake,
More Avarice than Wiſdom, doth beſpeak.

248
It's a great degree of Prudence, equally
To bound, as well as uſe, Proſperity.

249

Too few know when they have enough, and yet
Fewer know how to make right uſe of it.

250

'Tis equally a point of Wiſdom, not
To part with lightly what is hardly got;
And not to ſhut up cloſe, what Providence
Doth freely and with open hand diſpence.

251

Upon thy Neighbour do not act the ſhark;
Nor take advantage, where thou doſt remark
Unskilfulneſs, or Prodigality,
Or a Neceſſity in them that buy:
For that's next door to Fraud, and at the beſt,
Makes all the Gain thou reapeſt but unbleſt.

252

It is moſt commonly a Judgment, which
From God doth light upon the greedy Rich,
That he permitteth them, with Eagerneſs,
To hunt for Riches, even to the Exceſs
Of Over-reaching, Grinding, or Oppreſſion,
Which poiſons all the reſt of their Poſſeſſion:
So that as faſt, and by as evil ways,
As it was heap't together, it decays.

Reſpect.

253

Value thy ſelf, nor any Man the more,
For being Rich; or ſlight, for being Poor:

For

For Vertue's the juſt Cauſe of being reſpected;
As is the Want thereof, of being neglected.

254
Man, like a Watch, ſhould be thought Excellent,
More for his Goings, than his Ornament.

255
He that prefers him on another ſcore,
Sets up an Idol to bow down before.

256
Unleſs we do take Vertue for direction,
We may be apt to make a wrong Election.

257
The able bad Men are ill Inſtruments,
And to be ſhunned as the Peſtilence.

258
Be not deceiv'd with things at the firſt ſight,
But give thy ſelf time to be in the right.

259
Shew, is not Subſtance; ſound Realities
Bear ſway with ſuch Men as are truly Wiſe.

260
Of all ſuch Perſons therefore have a care,
In whom more Sail than Ballaſt doth appear.

Hazard.

261
In all our Undertakings, it is beſt,
If poſſible, to run no doubtful Riſque:
But where it can by no means be declin'd,
Do not be Raſh, but Fixed and Reſign'd.

262

What we can't help, we ought not to deplore;
But if our Fault, let it be ſo no more.
Amendment is a real Demonſtration
Of our Repentance, if not Reparation.

263

As deſp'rate Games do able Gameſters want;
So due Conſideration would prevent
Oft-times, what cannot be retriev'd again
By the moſt Skilful Diligence or Pain.

264

Never did any wiſe Man venture yet,
Where 'twas more probable to loſe than get.

265

To ſhoot well Flying, 's well; but yet to chooſe
To do't, more Vanity than Judgment ſhews.

266

Dextrous in Danger, Virtue doth beſpeak;
But to court Danger, for to ſhew't, is weak.

Detraction.

267

Detraction, that baſe Wickedneſs, avoid:
It comes from *Envy*, as that does from *Pride*;
Th'immediate Off-ſpring of the Evil One,
Who, of an Angel, Lucifer, a Son
Of the bright Morning; did thereby become
A curſed Serpent, Devil, a Beelzebub,
And all that is Obnoxious to th'Eternal God.

268

268
Vertue has no Security 'gainſt Hate;
Men leſſen what they will not imitate.

269
Diſlike what merits it, but never hate:
For that to Malice nearly doth relate;
From whoſe baſe Root that Bitterneſs out-ſprings,
Which almoſt ſtill to Perſons is, not Things;
And is a Quality as black and foul
As any, Sin begetteth in the Soul.

Moderation.

270
'Twere happy Times, if Men could qualify,
And bound Reſentments with due Charity
To thoſe in fault: For then our Anger wou'd
Be without Sin, and in more likelihood
Convict and Edify thoſe that tranſgreſs;
Which only can confirm its Lawfulneſs.

271
To be from Provocation free, is beſt;
But if provok'd, ne'er, till the Fume's diſpers'd,
Correct: For ev'ry Stroke our Furious Haſte
Doth ſtrike, is ſure to hit our ſelves at laſt.

272
Did we but mind, when Paſſion's laid aſide,
Th'Allowances our Reaſon doth provide,
Upon Reflection, 'twou'd be Information,
How to behave our ſelves i'th' like occaſion.

273
We're apter to complain, than to redreſs;
And cenſure, than excuſe thoſe that tranſgreſs.

274
'Tis next unpardonable, and a ſhame,
What we will not once mend, ſo oft to blame:
It evidently ſhews, that we well know,
But ſtill refuſe our Maſter's Will to do.

275
Whoever Cenſure, they ſhould Practiſe too,
Or elſe the firſt and laſt Stone is their due.

Trick.

276
Nothing, beſides a Trick, will have recourſe
To Tricks; 'tis what Sincerity abhors.

277
We muſt be very careful, that we do,
In doing right things, all right ways purſue:
For though a Sentence be juſt, yet it may
Be executed in an unjuſt way.

278
Things Circumſtantial often give great Light
Unto true Judgment, if conſider'd right.

Paſſion.

279
Paſſion's a ſort of Fever in the Minds,
Which ever leaves us weaker than it finds.

280
But being intermitting, to be ſure,
'Tis poſſible, with Care, t'effect a Cure.

281
Nothing deprives us of our Judgment ſo,
For it doth raiſe a Duſt hard to ſee through.

282
Like Wine, whoſe Lees by being jogg'd do fly,
It is too muddy to drink preſently.

283
To term't the Mob of Man, 'tis not unfit,
That on his Reas'n a Riot doth commit.

284
A Paſſionate Man, I've ſometime look'd upon,
As a weak Spring, that cannot ſtand lock'd long.

285
And things are not for uſe, by's true a token,
When they can't bear ſmall knocks, without being broken.

286
He cannot rightly Judge, that will not Hear;
And he that can no Contradiction bear,
With all his Wit, may miſs the Mark, I fear.

287
Truth, by Objection and Debate, is freed;
Which doth both Temper, well as Judgment need.

288
But Temper moſt, we in Reſentments want;
For Paſſion there is moſt extravagant.

289
Never for Anger, but Inſtruction chide:
That makes a Fault, but this a Fault doth hide.

290
Who out of Paſſion doth correct, will raiſe
Revenge, more likely than reclaim Ill Ways.

291

291

It is more wanton, than diſcreet; and like
Thoſe that do eat, in order to delight
Their Palate, rather than their Appetite.

292

It is the difference between a Wiſe
And a Weak Man: This, as the Matter lies,
His Judgment gives; That, by his own Inſpection
Into the ſeveral parts, and their Connection.

293

The Greeks were wont to ſay, All Caſes ſtood,
As were their Circumſtances, bad or good:
The ſame Thing may be *well* or *ill*, as they
Vary the Matter, this or t'other way.

294

By's Bearing, is a Man's Strength manifeſt.
Bonum agere, & mala pati, Regis eſt.

Perſonal Cautions.

295

Without all Malice, let Reflection be;
But never, without ſome neceſſitie.

296

Deſpiſe no Body, nor yet no Eſtate;
Leſt it ſhould happen to be thine own Fate.

297

Nor Rail, nor Taunt: The one is rude Behaviour,
The other's Scornful, both of Evil Savour.

298
Be not provok'd by Injury, to commit it.

299
Brand none, but those that reap good, but forget it.

300
Haste maketh Work, which Caution doth prevent.

301
Left thou should'st fall for't, see thou no Man tempt.

302
On after-Games, presume not to depend;
For if that hap to miss, all's at an end.

303
Use all the Opportunities thou hast;
Because they're hard to be regain'd, when past.

304
To Cure Distempers, shews the greater Skill;
But to prevent, is greater Wisdom still.

305
Never Expose thy Skill to Tryal, where
Things difficult or hazardous do appear.

306
Turn not thine Ear away from Information;
For that shews Pride, or else Infatuation.

307
Humility and Knowledge in mean Weeds,
Gay-Cloathed, Pride and Ignorance exceeds.

308
Neither make opposition, nor despise
That, which without thy Understanding lies.

Ballance.

309
We must not be concern'd 'bove the degree
Of what engages us; nor must we be

Exalted

Exalted above Reaſon, to defend
What to be Reaſonable we apprehend.

310

It is an Error, that's too prevalent,
To alter Things from their deſign'd intent;
By making that a Means, which is an End;
And that an End, that's for a Means deſign'd.

311

Neither Religion, nor yet Government,
Are freed from this miſchievous Accident:
That, too too oftentimes a Means, inſtead
Of End; this, End inſtead of Means is made.

312

Thus *Wealth*, more than *Subſiſtance*, Man purſues;
And th'End of Clothes, is th'leaſt Cauſe of their Uſe.
Nor is the Satisfying our Appetite
The End we Eat, ſo much as to Delight
Our Palate. The like Inſtances we bring
From Building, Furniture, and many a thing,
Wherein the Man doth not o'er-rule the Brute,
Nor th'Appetite's to Reaſon ſubſtitute.

313

It is great Wiſdom, all things to admire,
Equal to what their Nature doth require.
For as things will not that way be too low
Eſteem'd; ſo neither will they engage us ſo,
That we beyond their real Worth ſhall go,

314

314
If we let ſmall things have great Influence
Upon us, we ſhall be in their defence
As warm, as if of greater Conſequence.

315
'There's an old Proverb, which much to the Caſe is,
Maxima Bella ex leviſſimis Cauſis:
The greateſt Feuds were built on ſmalleſt Baſis.

316
No matter what's the Subject of Debate;
But how far in our Minds we give it place:
For that doth our Reſentments regulate,
And governs our Concernment in the caſe.

317
'Tis one o'th' fatall'ſt Errors we commit,
To ſpoil a good Cauſe, by ill man'ging it:
And it is not impoſſible to intend
An ill thing well, but that can't it defend.

318
Are we but ſure the End is well projected,
We are apt to leap all Bounds to effect it;
Without conſid'ring, that a lawful End,
By very unlawful Means, may be attain'd.

319
Let us, by all juſt ways, juſt Things procure;
That in their Benefits they may endure.

320
A troubleſome Humour there's in ſome gets head,
They will not follow, if they may not lead;

But

But rather would, a thing were let alone,
Than not done in a method of their own,
Though otherways desirable to be done.

321

From over-fulness of our selves, this flows;
And our Concern most evidently shows
To be more for our Praise, than the success
Of that, which to be good we will confess.

Popularity.

322

Affect not to be seen, and Men will see,
So much the less, the Weakness that's in thee.

323

They that appear in shew, more than they are,
Raise Expectations, which the thing won't bear;
And so as soon as the Discovery's made,
Their Reputation doth begin to fade.

324

Shun Popularity; For Snares attend it,
And there's no Profit in it really,
That to thy self can justly recommend it;
And unto others an uncertainty.

Privacy.

325

Benè qui latuit, benè vixit, says
The Proverb, The Retir'd have happy Days.

326

If this be true, Princes and Grandees then
Are the unhappiest of all other Men;
For they live least alone: And can they, when

They must be enjoy'd by ev'ry Body else,
E'er, as they ought to do, enjoy themselves.

327
Th'Advantage *little Men* upon them gain,
Is, that they can be private, and obtain
Leisure for Comforts in their Families,
Wherein most Worldly Satisfaction lies.

328
But they that place in Greatness their Content,
Seek for it there: And it is evident,
Rule is in some, as much th'Ambitious Mind;
As others Choice, to Privacy's inclin'd.

Government.

329
All sorts of Power *Government* we call;
But Sovereignty, not Freedom, 's in them all.

330
Rex and *Tyrannus*, diff'rent Titles are;
And as much diff'ring in their Character:
One rules his People by such wholsome Laws,
As they themselves consent to; t'other sways
By his meer abs'lute Will and Sov'reignty:
That is call'd *Freedom*, and This *Tyranny*.

331
The first is brought in danger by th'Ambition
O'th' Populace, which shakes the Constitution;
T'other by indirect Administrations,
Which shocks the Tyrant, and all his Relations,

332

332

Princes, of both ſorts, act moſt prudently,
Who with their People ſtrain not Points too high:
For whether they've a Right t'Oppoſe or no,
They're ever ſure to ſtrive for a Releaſe,
When things are carry'd too too far, although
The Remedy's oft worſe than the Diſeaſe.

333

A King, by Juſtice great, ſhall happy be;
And People, who are by Obedience free.

334

That Ruler, that is juſt, he may be ſtrict;
Elſe, it is odds, 'twill on himſelf reflect:
And though he ſhould prevail o'er his Oppoſers,
He cannot Gain, where's People are the Loſers.

335

Princes muſt not have Paſſions in their Government
Nor beyond Int'reſt and Religion muſt reſent.

336

Where good Example doth accompany,
And keeps due pace with juſt Authority:
Pow'r very ſeldom fails to be obey'd,
And Honour due to Magiſtrates is paid.

337

Let People think they govern, and they'll be
Govern'd with ſo much the leſs diff'cultie.

338

This cannot fail, if they are truſted moſt,
In whom the People put their greateſt truſt.

339

339
That Prince, that's juſt to them in greater Caſes,
And ſometimes in ſmall things their Humour pleaſes,
Inſures them to himſelf on a firm Baſis.

340
For th'People is the Prince's politick Wife;
By Wiſdom better manag'd, than by Strife.

341
But where the Magiſtrate acts partially,
And ſerves ill turns, his own Authority
Doth with the People fall into diſgrace,
Giving occaſion to the Populace,
Thereby to gratify their wild Ambition;
And ſo lays ſtumbling-blocks for their Perdition.

342
'Tis true, that where the Subject's popular,
Beyond his Prince, that Prince's danger's near;
But 'tis as true, it his own fault muſt be;
For no Man elſe has the like Means as he,
Int'reſt or Reaſon, for Popularity.

343
'Tis unaccountable, ſome Princes are
Inclined leſs to rule by Love than Fear;
Who ſee, that Fear's not oftner a Protection
Againſt a popular Diſſatisfaction,
Than Love a Means to raiſe a Subject ſo,
That he too many for ſuch Prince may grow,

344

344

Inclin'd to ſerve, will go a greater way,
Without all doubt, than forced to obey.

345

The *Romans* had juſt Senſe of this, when
They honour'd *Ceſars*, and their Valiant Men,
And gave them Titles the moſt Glorious,
Preferred *Optimus* to *Maximus*.

346

Beſides, Experience ſhews, that Goodneſs can
Raiſe nobler Paſſions in the Soul of Man,
And gives a better Senſe of what is due
To Princes, than Severity can do.

347

What *Pharaoh* got by doubling *Iſrael*'s Task,
Was nought but Ruin to himſelf at laſt.

348

Kings ſhould be moſt like God, on this account,
Their Mercy ſhould all other Works ſurmount.

349

Between the meaneſt Peaſant and the Prince,
In this World only is the Difference:
But let the Higheſt here uſe Moderation,
Leſt in the next he ſuffer Condemnation.

350

The End ſhould guide the Means in ev'ry Caſe:
Now, in as much as that of Goverment,
Is for the Welfare of the whole; no leſs
Than that, ſhould be the Governor's Intent.

351

351
As oft as Rulers ſtudy to procure
Juſt Ends, by as juſt Mediums, they are ſure
T'enjoy a quiet and eaſie Government;
And are as ſure of a convulſive Rent,
Where they the Nature of Things violate,
And over-rule their Order in the State.

352
A Prince, 'tis certain, for Miſcarriages
In Gov'rnment, ſhould have great allowances;
Since he by other People's Eyes and Ears,
More often than his own, both ſees and hears.
But Miniſters of State, his Inſtruments,
And oft his more immediate Confidents,
Have much to be Accountable for, if they,
Some private Paſſions for to gratify,
Miſguide him to do publick Injury.

353
At their own Peril, Miniſters of State
Should be oblig'd their Poſts to undertake:
If Princes over-rule them, let them ſhow
The Law, and humbly all their Poſts forego;
If Profit, Fear or Flatt'ry doth pervert,
Let Law reward, according to deſert.

354
The Prince's Safety muſt be but unſtable,
Unleſs the Miniſter be puniſhable:
For People, as well as Princes, do not know
To brook *Imperium in Imperio*,

355

355
If Miniſters are weak or evil Men,
And ſo do ſpoil their Places; it is then
The Prince's fault, in making choice of them:
But if their Places ſpoil them, 'tis their own,
That for their Places they the worſe are grown.

356
'Tis juſt they ſhould Reproof for Princes bear,
Who by their Prince's Power domineer:
For 'tis a Maxim, both expedient
And ſafe, not to ſhift Heads in Government,
While thoſe Hands are in being, that ſhould be
Reſponſible for their Enormity.

357
And yet to be a Miniſter of State,
Were not to be endur'd at any rate,
If ev'ry Body ſhould have Libertie,
Both their Accuſer and their Judge to be.

358
Let therefore him that brings falſe Accuſation,
No more eſcape Exemplary Condemnation,
Than he that's guilty of Male-adminiſtration.

359
For it profaneth Gov'rnment, to permit
The Credit of the Leading Men in it,
Under the Vulgar Cenſure to be brought,
Which is on ill Foundation grounded oft.

360

360

The Safety of a Prince doth therefore ſtand
In the diſcreet Choice of a Council: And
That only can be ſaid to be ſo, where
The Perſons, whereof 'tis compoſed, are
Well qualify'd for th' Bus'neſs that comes there.

361

To make a Lock, who to a Tayler goes?
Or to a Smith, to make a Suit of Clothes?

362

Let there be Merchants for Commerce employ'd;
And Seamen, for the Admiralty, provide;
For foreign Matters, Travellers; and ſome
O'th' Leading Men, for Bus'neſs nearer home;
Common and Civil Lawyers, to adviſe
What are juſt Rights, and due Legalities:
Who always ſhould have an exact regard
To the ſtrict Rule of Law in their Award.

363

Three Things help much to Ruin Governments,
Looſneſs, Oppreſſion, Envious Diſcontents.

364

Where the Reins of Government are too looſe,
The People in their Manners are profuſe.
And that deſtroyeth Induſtry, brings forth
Effeminacy, and provokes Heav'n to Wrath.

365

A Country poor, a People deſperate,
Oppreſſion makes; who all Occaſions wait,
To make a Revolution in the State.

366

366
He muſt be juſt, that Ruleth over Men,
Ruling in God's Fear, ſaid an old wiſe King.

367
Envy diſturbs and diſtracts Government;
It clogs the Wheels, and doth almoſt prevent,
At leaſt perplexes the Adminiſtration:
And nought to this Diſorder gives occaſion,
More than diſtributing Pain and Reward,
By Sov'reign Pow'rs, without a due regard.

368
As 'tis not Reaſon, Men ſhould be conſtrain'd
To ſerve; ſo thoſe the State have entertain'd,
Should not be ſuffer'd to leave their Imploy,
Their private Humour alone to gratify.

369
Where th'State intends a Perſon no Affront,
He ought not to put an Affront upon't.

A Private Life.

370
A Private Life all others doth tranſcend;
The Honour and Gain, that Publick Poſts attend,
Bearing but ſmall proportion with the Joys
Attending them: The one is free and quiet;
The other ſervile, and ſo full of noiſe,
It's more a Toil than Pleaſure to enjoy it.

371
The *Shun'mite* Woman anſwer'd very well,
I in the midſt of mine own People dwell.

372

372
They that live of their own, nor need, nor care
They oft, the publick Livery to wear.

373
Not *during Will*, is their Subsistence lent;
Nor have they Patrons to please or present.

374
If not advanc'd, nor can they be disgrac'd.
And as no Smiles of Majesty they know,
So they the Frowns of Greatness never taste,
Or the Effects which do from Envy flow.

375
If they enjoy no Courtly Recreations,
They also do escape all its Temptations.

376
So much their own, in short, are private Men,
That having paid their common Dues, they then
Of all the rest are wholly Sovereign.

A Publick Life.

377
Yet serv'd the Publick, must and will be too,
And they that faithfully that Service do,
Deserve all publick Marks of Estimation
And Profit, to support them in that Station.

378
Men should with Publick Spirits be endu'd,
As well as have their Salaries so to do;
Or private Ends will be by them pursu'd,
And at the Charges of the Publick too.

379

379
In Government there will be a neglect
Of due Adminiſtration, where reſpect
To Conſcience is not well obſerv'd by thoſe
In whom the Government their Truſt repoſe.

Qualifications.

380
Five things are requiſite to qualify,
An honeſt Officer, *Ability*,
Clean Hands, *Diſpatch*, *Patience*, and *Impartiality*.

Capacity.

381
Whatever elſe he knows, he is unfit
For his Employ, that underſtands not it;
And th' Publick ſuffers for his lack of Wit.

382
They that are Able, ſhould as well be Juſt,
Or elſe the Government comes by the worſt,
For their Capacity, when put in truſt.

Clean hands.

383
In ſuch Men Cov'touſneſs may ſo obtain,
To proſtitute the Publick Weal for Gain.

384
To take a Bribe, or a Gratuity,
Puniſh'd with as ſevere a Penalty,
As the defrauding of the State, ſhould be.

385

Let Men have Salaries sufficient,
And let them at their Peril those augment.

386

In Government, 'tis little Eminence,
When Officers live of Benevolence;
So all those Officers deserve to be
Branded with all the Marks of Infamie,
Who to the Government dishonour bring,
By b'ing twice paid for doing the same thing.

387

But to be paid, and still be negligent,
Must be Oppression in the worst extent.

Dispatch.

388

Dispatch in Officers is a good thing,
If it from Duty, and not Gain, doth spring.
But too too many make their Markets of it,
And to their Wages add thereby great Profit.
For doing the Bus'ness thus, the Sal'ry pays;
The Bribe's for its dispatch, without delays:
As if things could, before dispatch'd, be done;
Or should not be dispatch'd, which should be done:
Or that a double Salary were due,
Both from the Government, and Party too.

389

As much as Officers are bound to do
Their Bus'ness, so much to dispatch it too:

The

The which doth not a little Honour bring,
Unto the Pow'rs they ſerve, while found therein.

390
Delays do often greater Injury,
Than doth Injuſtice, done deſignedly.

391
They too oft ſtarve, thoſe they dare not deny.

392
The Winner himſelf a Loſer doth become,
Becauſe oblig'd to pay twice for his own:
Like thoſe that make a Purchaſe of Eſtates,
Mortgag'd before-hand at the fulleſt Rates.

393
Our Law, in this caſe, very well doth ſay,
It is Injuſtice, Juſtice to delay.

394
It differs little, not to have a Right;
And from Enjoying it, excluded quite.

395
Refuſal or Diſpatch do make appear,
The Duty and Skill of a good Officer.

Patience.

396
Patience in all, 's a Vertue eminent;
But ſhines full-bright in Men of Government.

397
Some are ſo full of Pride or Teſtineſs,
They will not hear what they ought to redreſs.

398
Others ſo weak, they either ſink or burſt,
Under the Weight of what they have in truſt;
Though they can lightly, and with eaſe, convey
The Sal'ry of their Office quite away.

399
Bus'neſs cannot be done effectually,
That's not well underſtood; which cannot be,
Without conſid'ring of it Patiently.

400
Not to hear the Diſtreſſed patiently,
Whom we ſhould help, indeed is Cruelty:
But 'tis Oppreſſion of the deepeſt Dye,
To frown upon the Humble and the Meek,
When they Relief do from their Mis'ry ſeek.

401
Some in their Hope, 'tis true, and their Deſire,
Beyond the Bounds of Reaſon do aſpire:
But then we ought with Patience to direct 'em,
And not to rail upon 'em, or reject 'em.

402
What greater ſign of Wiſdom then can be
Found in a Man of Bus'neſs, than that he,
Although he meets with much Impertinence
And Contradiction, ſtill has Patience.

403
Method in Bus'neſs, goes far to ſave trouble;
For it makes that Task eaſie, would be double;

The

The mischief of Confusion, doth prevent;
Saveth a deal of Time, that would be spent;
And teacheth those, whose Bus'ness is depending,
Both what to do, and when to hope its ending.

Impartiality.

404
Though last, yet not the least good Quality
Of Magistrates, is Impartiality.

405
In holy Writ, even to regard the Poor
In Judgment, is a fault; the Rich much more.

406
If our Compassions should not sway us, less
Should Fear, Advantage, or a Prejudice.

407
Justice is justly represented Blind,
Cause she in Persons does no diff'rence find.

408
She hath but one Weight, useth but one Scale,
For Rich and Poor, High, Low, and Great and Small.

409
The Person's Worth, is not to her a Guide;
But as the Cause deserves, doth she decide.

410
Th'Impartial Judge, in Judgment nothing knows,
Besides the Law: He no more Favour shows
To Prince, than Peasant; Kindred, than a Stranger:
Nay, even his Enemy is not in danger;

But on as equal Terms will he him treat,
As his best Friend, when on the Judgment-Seat.

411

Impartiality's the Ornament
Of Justice, as that is of Government.

412

Nor to the State alone Advantage is't;
For Private Families cannot subsist
With Comfort, in whom it doth not exist.

413

Parents, who by Partiality are sway'd,
Are by their Children slenderly obey'd;
And Masters too, in whom it doth prevail,
As much of Service from their Servants fail.

414

Partiality is always indirect,
If not dishoneſt: For it doth detect
A Byass, where Reas'on would pretend to none,
If not an Injury, which Justice does disown.

415

As without Reas'n it makes a Favourite,
In judging Actions, so it uses none:
Confirming what the Proverb does recite,
The Crow thinks no Bird fairer than her own.

416

What some account in one no Fault at all,
They in another will have Criminal.

Nay, how deform'd ev'n our own Failings be?
Diſcerning them in other Men, which we
Yet are not willing in our ſelves to ſee.

418

And but too common a thing it is, for ſome
Not to diſcern i'th' Mouths of other Men,
Maxims and Principles which are their own,
When giving occaſion to make uſe of them,

419

Partiality corrupts our Judgment ſo,
We neither Perſons, Things, our Selves or Others know,

420

It, more than any thing, doth Factions raiſe
In Governments, and Feuds in Families,

421

A Prod'gal Paſſion, that doth ſeldom quit
The courſe it takes, till it is Hunger bit,
And within bounds by Diſappointments brought.

422

And yet we may b' indiff'rent to a fau't,

Indifferency.

423

In Judgment good, is all Indifference;
But in Relation, of bad Conſequence;
And worſt of all in a Religious Senſe.

424

And even in Judgment, our Indiff'rency
Muſt be to the Perſon, not the Cauſe; for why?
One of them muſt be i'th' Right aſſuredly.

Neutrality.

425
To be a Neuter, is another thing,
Than an Indifferent, and yet of kin.

426
A Judge ſhould be Indifferent; yet he
A Neutral Perſon can't be ſaid to be.

427
One doth for Evenneſs in Judgment call;
And t'other's not to be concern'd at all.

428
And where 'tis lawful, we may well conſide,
It will be beſt to be of neither ſide.

429
He that eſpouſes Parties, often lies
Expoſed to the Fate of his Allies;
And more do, with their Party, fall than riſe.

430
With neither, a wiſe Neuter joyns; but uſes
Both, as his honeſt Int'reſt him induces.

431
A Neuter only may be a Peace-maker:
For being not with either ſide Partaker,
He hath the proper Means of Mediation,
In order to their Reconciliation.

A Party.

432
And yet call'd by Religion, or by Right,
A Neuter muſt be Coy'rd, or Hypocrite.

433

433
In all ſuch Caſes, we ſhould not be ſlack,
Or ever be found under a miſtake.

434
When our Religion, or our Right's in queſtion,
Then is the fitteſt time for its aſſertion.

435
Nor muſt we always act the Neuter, where
Our Neighbour's Caſe aſſiſtance doth require:
For although medling be a Fault indeed,
Helping's a Duty, when there ſhall be need.

436
To do Good, we've a Call, as oft as we
Have Power, and an Opportunitie.

437
Could Heathens ſay, *We're not born for our ſelves.*
Chriſtians ſhould ſurely practiſe it no leſs.

438
They've Doctrine and Example for the ſame,
From Him, from whom they've borrowed their Name.

Oſtentation.

439
Do all the Good thou canſt, unknown; nor be
Vain of what Men ſhould rather feel than ſee.

440
We read i'th' Parable o'th' Judgment-Day,
The Humble put their *good Works* far away;
Lord, when did we do ſo and ſo? Say they.

441
Praiſe nor Reward he ſeeks, who for God's ſake
Does good; though ſure at laſt both to partake.

Compleat Vertue.

442
Pleaſe not thy ſelf, thou'rt Vertuous in the main;
For one Link wanting, marreth the whole Chain.

443
Perhaps more Innocent, than Vertuous;
Thou more to Nature, than Religion owes.

444
He's Innocent, that from all Guilt is free;
But he alone a Vertuous Man can be,
That hath o'ercome his Ev'l Propenſitie.

445
That thou haſt Claim to Vertue, ne'er conclude;
If thou in That haſt not thy ſelf ſubdu'd,
That's thy particular Infirmitie;
Though thou from other Men's perhaps art free.

446
For Covetous Men, Exceſſes to condemn;
Atheiſts, to rail againſt Idolatry;
Tyrants, againſt Rebellion to exclaim,
Lyars, the Evil of Forg'ry to decry;
Or Drunkards, on Intemp'rance to reflect;
Is for the Pot to call the Kettle *black*.

447
Such mean Reproof would unſucceſsful be,
Becauſe 'twould carry no Authoritie.

448

448
Thou never must thy Weakness gratify,
If thou would'st over it get Victory.

449
No Man is e'er compell'd to do amiss,
Consent alone doth make the Evil his.

450
'Tis no Sin to be assaulted with Temptation,
But being o'ercome, that brings the Condemnation.

451
What Man is there, unless of Reason void,
That would conspire to have himself destroy'd?
Men are besides themselves, and little less
Than Mad, when their Convictions they transgress.

452
Would'st thou not Sin? Then curb thine Inclination;
Would'st thou not Lust? Embrace not the *Temptation*;
Nor look at it, even in Imagination.

453
Much pains to save thy Body, thou would'st take;
Take some, I pray thee, for thy poor Soul's sake.

Religion.

454
Religion is the Fear of God, Good Deeds
Do shew it forth; and each from Faith proceeds:
For nought, but Faith, doth an Acceptance give;
Nor can we fear, what we do not believe.

455
The Devils alſo do believe, and know
Abundance: But hence doth the diff'rence grow,
Their Faith works not by Love; not yet do they,
According unto what they know, obey;
And therefore have no benefit that way.
And if ours be on the ſame foot, then we
Shall of their Church, and not of Chriſt's Church be:
For Head and Body always muſt agree.

456
Lo! He was holy, humble, innocent,
Meek, and of lowly Mind; to Mercy bent,
And full of all good Works, whilſt us among;
To ſhew, what we ſhould be, when he was gone.
And yet he's with us ſtill, and in us too,
A living and perpetual Preacher, who
Doth of the ſame Grace bounteouſly diſpence,
By his good Spirit in our Conſcience.

457
A Goſpel-Min'ſter ſhould be of Chriſt's making,
If for Chriſt's Miniſter he would be taken.

458
And he both knows and does, as well's believes,
If his Commiſſion he from him receives.

459
That Min'ſter's Life, that practically accords
Not with the Doctrine he declares in Words,

A Babler

A Babler, more than Preacher, doth ſhew forth;
A Quack, than a Phyſician of true Worth.

460

Of old, they were ſent forth by th' Holy Ghoſt;
And now moſt fit, when influenc'd by it moſt.

461

Like running Streams, Preachers itinerant
Are leſs apt to corrupt, than Reſident:
But they are not to run before they're ſent.

462

As they moſt freely do from Chriſt receive;
So they, of what they have, as freely give.

463

They will not make a Trade of what they know;
Their Conſcience tells them, 't ought not to be ſo.

464

Yet there's no fear they ſhall know want of Food,
Who ne'er deſign it for a Livelihood.

465

The humble and true Teacher meets with more
Than e'er his Expectation hoped for.

466

Content, with *Godlineſs*, he counts great Profit;
And therefore ſeeketh not to make Gain of it.

467

As Chriſt his Miniſters doth Commiſſionate,
And of his Likeneſs they participate;
So they the ſame in People propagate.

468

Then to be like Christ, certainly must be
The sureſt Mark of Chriſtianitie.
And Regen'ration is the only way
Unto God's Kingdom, for the which we pray.

469

Let us not therefore, while 'tis call'd *To day*,
Harden our Hearts; but hearken and obey
Him, who ſo many ways his Mind imparts
Unto us; in the Scriptures, in our Hearts,
By's Servants, and his Providences: All
To HOLINESS and CHARITY do call.

470

St. *James* has drawn the Matter up in ſhort,
But very Reaching, and of full Import:
Religion, which by God the Father is
Eſteemed *Pure* and *Undefil'd*, is this,
To have Regard unto the Fatherleſs,
To viſit Widows in their deep Diſtreſs,
And keep our ſelves from Worldly Filthineſs.
All which compriz'd in theſe two Words may be,
Namely, in CHARITY and PIETY.

471

They, who do truly make theſe two their Aim,
Will find them their Attainment; and with them,
The Peace ſo excellent a State may claim.

472

Be not Solicitous therefore at all,
About the num'rous Notions that prevail;

Nor

Nor prize thy self, though thou in words may'ſt be
Right Orthodox, or know'ſt Philoſophie,
Or exquiſite Skill in Languages doſt gather,
Or art well read in ev'ry Prim'tive Father;
(Too much the Buſineſs, and the empty Choice
Of Mankind) but in this do thou rejoyce,
That thou know'ſt God, that is the mighty Lord,
Who unto all his Kindneſs doth afford,
Who exerciſeth Judgment, and ſends forth
His Righteouſneſs upon the whole face of the Earth.

473

If Publick Worſhip be perform'd aright,
'Tis moſt commendable and requiſite:
For we to God, and good Example, owe
Its due Performance. But yet we ſhould know,
That God can not to Time or Place be ty'd,
Who doth at all times ev'ry where reſide:
And this, as far as our Capacitie
Can reach, ſhall our Experience be, if we
Where'er we are, deſire with him to be

474

Serving of God, Men generally contract,
Into ſome publick or ſome private Act
Of Worſhip, which the Zealous oft repeat,
In hopes that they ſhall with Acceptance meet.

475

But if God's Omnipreſence we do mind,
He being a Spirit not to be confin'd;

And

And that our Saviour hath taught us, that He
In Spirit and in Truth ador'd will be,
We ſhall the ſhortneſs of that Notion ſee.

476
For, ſerving God relateth, to our Frame
Of Spirit, in Life and Conduct through the ſame,
In all Occaſions we may have; wherein
Our Love to his juſt Law may beſt be ſeen.

477
For as in Battle, Men continually
Are in the way of Shot; even ſo are we,
While in this World, not from Temptation free.
And herein ſerve we God, as well to ſhun
What he forbids, as do what he bids to be done.

478
God's better ſerv'd in baulking a Temptation
To Evil, than in many a formal Supplication.

479
This is but twice or thrice a Day to do,
But that is ev'ry Hour and Moment too:
So much our conſtant Watch bears diſproportion
Unto our Evening and our Morn Devotion.

480
Would'ſt thou then ſerve God? Do not that alone
Thou'dſt not be ſeen to do by any one.

481
Don't take God's Name in vain, or any way
Thy Neighbour wrong, or Parents diſobey;

Or

Or yet commit Adultery, no not
So much as in thy very secret Thought.

482

Neither be Vain, Lascivious, puff'd with Pride,
Drunken, Revengeful, or inclin'd to Chide;
Nor Lye, Backbite, O'er-reach, or yet Detract,
Oppress, Deceive, or do a Treacherous Act:
But against all Temptations thereto, stand
On thy strict Watch, as knowing that God's hand
Who overseeth all thy Ways, and knows
Thy inmost Thoughts, and is avenged of those
That disobey his Laws; and thou thereby
Wilt serve the Lord thy God acceptably.

483

Is it not Reason, if we do expect
Their Thanks, to whom our Bounty we direct,
That we to God ours rev'rently should pay,
Who loads us with his Gifts, day after day?

484

The World, doth not unfitly represent
A Palace, sumptuous and magnificent;
Mankind, the Family therein residing,
And God, the Master, for 'em all providing.

485

We all well know, how Stately is the Seat:
The Heav'ns, with so many glorious Lights repleat;
The Earth, with Groves, Plains, Valleys, lofty Mountains,
Ponds, Rivers, Lakes, and overflowing Fountains;

Variety of Fruit, and Creatures good,
For Pleaſure, Profit, and for daily Food.
In ſhort, how Noble an Houſe-keeper's He?
How Excellent, with what Varietie,
And how well Furniſh'd, all his Tables be?
His Orders, Seaſons, and how he doth bring
All to agree with ev'ry Time and Thing.
But we as well may, at leaſt ought to know,
What Careleſs Servants we're, how Idle too;
How ſhort and diſproportion'd our Behaviour
Is to his Bounty, and continu'd Favour:
How long he bears, and often he reprieves us;
And, as we oft tranſgreſs, as oft forgives us.
Who, notwithſtanding all our Breach of Vows,
And oft Neglecting what we ſhould have done,
Has not yet been provok'd to Break up Houſe,
And ſend us to ſhift for our ſelves alone.
Should not theſe Bounteous Acts raiſe a due Senſe
Of our Ungrateful Diſobedience;
And a Reſolve in us to turn away
From our ill Courſe, and mend; that ſo we may
Henceforward be more worthily capable
Of being Partakers of our Maſter's Table?
Eſpecially ſince it is not more true,
That his Diſpleaſure is our real due,
Than that we ſhall partake of it, if we
Unprofitable Servants ſtill ſhall be. 468

486

But, though God has ſo plentifully ſtor'd
The World with good Things, which to Men afford
Support of Life and Comfort, yet they be
All but Imperfect Goods: 'Tis only He,
That is the Perfect Good, they point unto.
But Men, alas, to ſuch a Blindneſs grow,
They cannot ſee Him for them, tho' they ſhould
Him in them always rev'rently behold.

487

'Mongſt other things, Man's Unaccountableneſs,
I oftentimes have wonder'd at, in this;
That notwithſtanding he loves Change ſo well,
He ſhould not care to think of, or hear tell
Of his laſt, great, and beſt Change alſo, if he will.

488

Being, as with reſpect t' our Bodies, made
Up of thoſe Elements, that change and fade;
We, with the World, obtain our Compoſition
From, and do both ſubſiſt by Revolution:
But ſince our Souls are of another Make,
And of a Nobler Nature do partake,
We ſhould endeavour to ſeek and ſecure
A Reſt, where 'tis more likely to endure.

489

The trueſt End of Life, 's to comprehend
That State of Life, that never ſhall have end.

490
He that makes this his Care, will find at last,
'Twill be the Crown of all his Labours past.

491
Life else were more a Mis'ry, than a Pleasure;
No Blessing, but a Judgment, in great measure.

492
For why? to know, desire, relent, regret,
To hope and fear, more than a Beast; and yet
Beyond him not to live, must be confest,
Is to make Man indeed less than a Beast.

493
A short and troublesome Life hath this amends,
That Doing well, and Suff'ring, recommends
And gives a Right to one that never ends.

494
Ever by this the good Man's Hope's increas'd,
And he beyond this World obtains a taste.

495
As 'tis his Aim, so there's besides him none
Can hit the Mark; he wins the prize alone.

496
Many a Man makes it his Speculation,
But 'tis the good Man's practical Conversation.

497
His Work doth with his Life keep pace; and so,
When he's to die, h'as nothing else to do.

498
And he that lives, in order to th' enjoying
E'erlasting Life, is ne'er afraid of dying.

499
Nor can the Means with Terror him offend,
Who with a faithful Heart believes the End.

500
For howe'er dark a Paſſage Death may be,
It leadeth on to Immortality;
And that ſufficient Recompence will be,
For undergoing its Extremity.

501
Yet Faith, even through the Grave, a Light will be,
Being th' Evidence of things we cannot ſee.

502
And to the Good, this Comfort doth remain,
That th' Grave hath not the Power to retain;
And that as ſoon's they die, they live again.

503
For Death's no more, than turning of us o'er
From Time, to a State, where Time ſhall be no more.

504
Nor can, without it, be a Revolution;
Becauſe it doth ſuppoſe a Diſſolution
Of one exiſtent Form, that in its Room
Another may, by due Succeſſion, come.

505
Death being then the Way, and the Condition,
Whereon to have Life, in its full Fruition;
We cannot love to live, not heartily,
If being call'd, we cannot bear to die.

506

Let us not then put Cheats upon our ſelves,
With Husks of Things, and with meer outſide Shells;
Neither prefer to Pow'r, Formalities;
Nor empty Shadows, to Realities:
Pictures of Bread, no Suſtenance afford;
Nor will thoſe of Devotion pleaſe the Lord

507

The World's a Form, our Bodies are ſo too;
Nor can we any outward Acts of Worſhip do
Without a Form: But yet the leſs there's found
In our Religion, proves it the more ſound;
Since God's a Spirit. For the more the Mind
Shall unto God in Worſhip be reſign'd,
The more it with his Nature will agree;
And how much more profound our Silence be,
So much the more doth it accommodate
The Language, whereby Spirits communicate.

508

Words are for others, not our ſelves: Nor God,
Who hears not as do Bodies, but as Spirits ſhou'd.

509

We muſt, if we would know this Dialect,
The Divine Principle in our ſelves reſpect:
And as the Dictates thereof we do hear,
So God to us does lend a gracious Ear.

510

In all his Attributes, he alſo there,
Though but in little, doth to us appear;
Yet's much as we can apprehend or bear.
For as he's in himſelf, no Mortal Wight
Can comprehend him, dwelling in that Light,
Of which no Eye can ever have a ſight.
But in his Image, we ſo far may ſee
His glorious Preſence, that our Thoughts may be
Raiſed to apprehend a Deitie;
And be inſtructed, how to Him we may,
With moſt acceptance, a right Worſhip pay.

511

In Labyrinths of Search, and Talk of God,
Men may quite tire themſelves: But if we wou'd
Know him indeed, th' Impreſſions we receive
Of him upon us, muſt that Knowledge give;
And the more ſoft and tender-hearted we,
The deeper and the livelier thoſe will be.

512

If of his Juſtice, he hath given a Senſe,
By his Reproof; if of his Patience,
By his Forbearance; if he lets us know,
By his Forgiveneſs, He will Mercy ſhow:
If by the Sanctifying of our Hearts,
Which through his Holy Spirit he imparts,
We are made ſenſible of his Holineſs,
Our ground of Knowing Him, is queſtionleſs.

This is Experience, That but Speculation;
This is Enjoyment, That a bare Relation.
In short, This Evidence none can deny;
This is Religion, with Reality,
And ſtands all Winds and Weathers ſtedfaſtly.

513
As Faith, our Worſhip ſhould be lively too;
Cold Meat at thoſe Repaſts will never do.

514
'Tis from God's Altar there muſt come a Coal,
Kindling Devotion's Fire within the Soul:
And without Fire, ſuch Fire as real is,
There can be no acceptable Sacrifice.

515
Open thou my Lips, ſaid th'Royal Prophet, *then*
My Mouth ſhall Praiſe the Lord: But not till then,

516
The Preparation of the Heart doth come
From God, as well as Anſwer of the Tongue:
Which to obtain, we powerfully muſt implore him,
And with a grateful Worſhip come before him.

517
Let us chooſe to commune, for that cauſe, where
The warm'ſt Senſe of Religion does appear,
Where the Devotion does the Form out-do,
And Practice doth moſt with Profeſſion go;
And where there doth, at leaſt, as great a ſhare
Of Charity, as Zealouſneſs appear;

For wherefoe'er there's this Society,
The Church of God will there be found to be.

518

As Good, ſo Ill Men, are all in Church Union;
And 'tis well known, who's Head of that Communion.

519

The humble-minded, meek, the merciful,
And ev'ry juſt, devout, and pious Soul,
Are ev'ry where of one Religion ſtill;
And when Death hath taken off the Maſk, they will
Know one another, though they're Strangers here,
By reaſon of the divers Liv'ries which they wear.

520

For Education, and Men's Weakneſſes,
Are to be made no ſmall Allowances:
But 'tis a certain Rule with me, that he
A truly Religious Man appears to be
That, in th' Perſwaſion he is of, delights
More for its Piety, than Ceremonial Rites.

521

They, who do proſecute the ſelf-ſame end,
Can, when they meet, have ſmall cauſe to contend:
At leaſt, their being concern'd about the great,
Doth about leſſer Matters, moderate
Their Differences, and their Eſtimate.

522

It is a ſad Reflection, there's ſo many,
Have little Religion, at the moſt, if any;

And

And most that have, it is none of their own:
For that which is by Education grown,
And not by Judgment first at riper Years,
Is th' Religion of another, and not theirs.

523
To have Religion only by Direction
Of other Men, and not upon Conviction,
Is like a Finger-Watch, that with much ease, is
Set forth or back, as he that keeps it pleases.

524
'Tis a preposterous thing Men are so bold,
To venture Souls, where they'll not venture Gold:
On Trust they'll take Religion, though unwilling
To trust a Synod 'bout a doubtful Shilling.

525
Whate'er they do about their Souls, they will
'Bout Money follow their own Judgment still.

526
But that Religion must be wrong of course,
For having which a Man is e'er the worse.

527
Better is no Religion at all,
Than a Religion that's Unnatural.

528
Grace doth exalt unto its perfect height,
But ne'er makes Nature sour, or spoils it quite.

529
To be Unnatural in defence of Grace,
Is Contradiction with its open Face.

530

530

Scarce any thing looks worſe, than to protect
Religions Cauſe, by ways ſo indirect,
As ſhew, that we its Credit do ſuſpect.

531

To be Devout, is one thing; but to be
A Stickler, is a thing quite contrary.

532

When-e'er our Minds beyond due bounds extend,
We quite diſcredit what we recommend.

533

To be Furious in Religion, is to be
Religious irreligiouſly.

534

If he, that has no Bowels, is no Man;
How can he then be thought a Chriſtian?

535

'Twere better be of no Church (though ſo many)
Than to be bitter in behalf of any.

536

Bitter is next to Hate, and that's no leſs
Than *Beelzebub*; the top of Wickedneſs.

537

A good End cannot ſanctifie ill Means;
Nor muſt we do Ill, to hope Good from thence.

538

Some may Scold, Rail, Hate, Rob, and Kill to boot,
They think, ſo they do but for God's ſake do't.

539

539

But nothing in us can Acceptance find,
That is unlike to Him in any kind.

540

To palliate our Paſſions with God's Name,
Or ſend them on his Errands, is the ſame;
Being, for the great Preſumption, both to blame.

541

Zeal's good, when 'tis in Charity let fall;
Without it, good for nothing: For ſuch Zeal,
What-e'er it cometh near, devoureth all.

542

They that preſume to Cenſure other Men,
Muſt in the firſt place judge themſelves; and then,
Such will not be too forwardly inclin'd
To over-ſhoot the Mark, which they deſign'd.

543

We are more apt to make Retaliation,
Than quit, or gain by Love and Information.

544

And yet we could not hurt the Man, whom we
Believe, doth love us in Sincerity,

545

The Pow'rful Force of *Love*, then let us try:
For did Men ſee we lov'd them Heartily,
We quickly ſhould by due Experience find,
No harm from them would be to us deſign'd.

546

546

Force may ſubdue, but Love does gain; and he
That firſt forgives, obtains the Victory.

547

If I am Even with mine Enemy,
The Debt is paid; but if Forgive it, I
Oblige him by an Everlaſting Tye.

548

Love is the hardeſt Leſſon we've to read
In Chriſtianity; and therefore have moſt need
To learn it diligently. *Quæ Pulchra*
(As ſays the Proverb) *Difficilia.*

549

This ſharp Rebuke we to our ſelves muſt take,
That God ſo many Allowances doth make
To us, and to our Neighbour we ſo few:
As if that *Charity* had not to do
Amongſt *Religion*; or *Love* with *Faith*;
Which thence, if true, its Operation hath.

550

I find all ſorts of People do agree,
Whate'er their Animoſities might be,
When humbled by approaching Death; then they
Forgive and Love, and for each other Pray:
Which ſhews, 'tis not our Reas'n, but our Paſſion,
That doth maintain, as well as give occaſion,
To all thoſe Feuds that govern among Men,
Whilſt in their Health and Fulneſs they have been.

They

They then, that live next that which they ſhould dye,
Muſt live the beſt of Lives, undoubtedly.

551

Did we believe a Reckoning-Day would come,
And that we muſt receive a final Doom;
Or were we but Contemplative enow
Of what we do believe, we would allow
More Love amongſt Religion, than we do:
Seeing Religion it ſelf is nothing elſe,
But Love to God, and all Men as our ſelves.

552

Who lives in Love, ſays *John*, *he lives in God*;
Sure, Man can no where have more ſafe abode.

553

It is moſt Reaſonable, Men ſhould prize
That Benefit, whoſe laſting Properties
Do recommend its Worth. Now Tongues ſhall fail,
And Propheſies ſhall be no more at all,
And Faith ſhall be conſummated in ſight,
And Hope be in Enjoyment ſwallowed quite;
But Love remains, and will for ever be,
When Time is ſwallow'd in Eternity.

554

Love's truly Heav'n on Earth; ſince Heav'n above
Would be no Heav'n, were there in Heav'n no Love.
For where there is no Love, there Fear doth dwell;
But perfect Love, all Fear doth quite expel:

And

And yet we naturally moſt do fear
To give Offence to what we love moſt dear.

555

We'll hear the Thing we Love, in it confide,
And ſerve it, ay, and ſuffer for't beſide.
If you love me, (ſays our Redeemer dear)
Keep my Commandments: Why? why then, 'tis clear,
He'll love us; then we ſhall be each his Friend,
And he to us the Comforter will ſend;
And whatſoe'er we ask, we ſhall receive;
And where he is, we ſhall for ever live.
Behold the Fruits of Love, the Benefit,
The Vertue, Pow'r and Beauty, that's in it.

556

Love's above all; and when it doth prevail
In all of us, we ſhall be Lovely all,
And ſhall be all in Love with God; and then
In Love with one another. So be it,

Amen.

FINIS.

And yet we naturally much do fear
To give Offence to what we love most dear.

555

We'll hear the Thing we Love, in it confide,
And serve it, ay, and suffer for't beside.
If you love me, (says our Redeemer dear)
Keep my Commandments. Why? why then, 'tis clear,
He'll love us: then we shall be each his Friend.
And he to us the Comforter will send:
And whatsoe'er we ask, we shall receive;
And where he is, we shall for ever live.
Behold the Fruits of Love, the Benefit,
The Virtue, Pow'r and Beauty, that's in it.

556

Love's above all; and when it doth prevail
In all of us, we shall be Lovely all,
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In Love with one another. So be it.